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 CHRISTIAN ORACLE.

CHRISTIAN CENTURY.

Volume XVII.

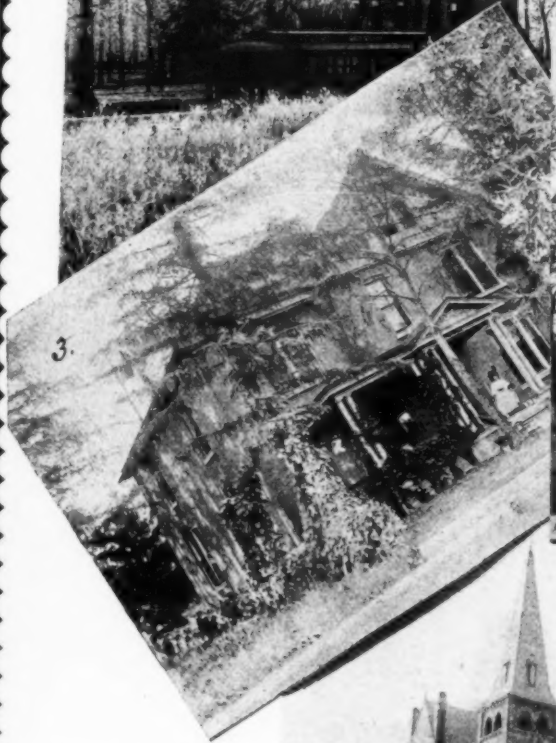
CHICAGO, MAY 3, 1900.

Number 18.

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 ness. Have you the enterprise to under-
 take it? To allow this opportunity to
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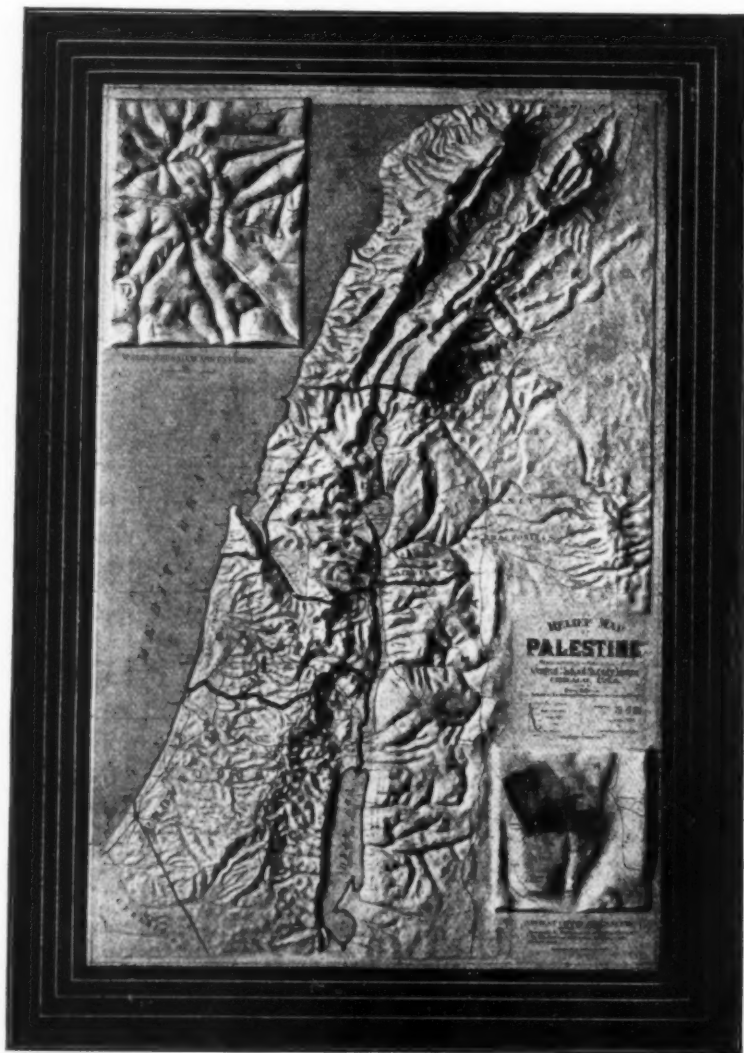
Ancient and Modern Jerusalem.

Made in accordance with the surveys of the Palestine Exploration Society,
 and the latest data obtainable from other sources.

SUPERVISED AND EDITED BY

ERNEST D. BURTON, D. D.

Professor of New Testament Interpretation in the University of Chicago.



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THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

Vol. XVII.

CHICAGO, MAY 3, 1900.

No. 18.

THE GODS OF THE SAXON.

We have set the White Christ forward, we have bid the old gods go,
We be Christians, Christian peoples, singing psalm tunes staid and slow.
We have strewn the graven idols, we are bounden to the Lord,
In hoc signo it is written—but we prove it with the sword.

For the old gods played us hazards, and they tracked us in their wrath
By the smoke of sacrifices that we made along our path;
Saved us to outwit each other; broke us if they listed, then,
And at best of all their saving they were gods, and we were men.

But the White Christ He is lowly, He hath thorns about his brow,
He hath sorrowed, He hath suffered—Lord, what boots Thy sorrow now?
Seeing that we give our brother to the kite-kind and the crow
And the shell-strewn bones to whiten where the shy wild cattle blow.

And the old gods gather, gather where the shrilling bugles break,
For the hot blown breath of battle fans the elder gods awake,
Calling high above the trumpets, saying, "Thus the old rune runs,
By the net that took the fathers ye shall surely snare the sons.

"By the bitter lust of empire, by the fret of boasts withstood,
By the itch of prideful peoples that must make their boastings good,
In the fern damp by the veldt-side, we have brought them stark and low,
They that wake no more for mornings, nor for any winds that blow."

We be Christians, Christian peoples, thinking scorn of ruder days,
But above the Pax Vobiscum, keener than the prayers we raise,
Come the jeering gods of warfare from the ends of all the earth,
By the White Christ, wan and wounded, and they mock Him with their mirth.
Los Angeles, Cal. —Mary Austin in Independent.

THE BIBLE A NEGLECTED BOOK.

Often has it been said that "we are a Bible people." Many of our early preachers of power were not "school" men, but they knew the one book and thus commanded and secured the attention of multitudes who had a better general education. Their converts carried their Bibles to the church services and studied them on every opportunity. Our conquests have been made because of loyalty to, and acquaintance with the "old book."

But there has been a radical change. In multitudes of our churches only a rare few are found who bring their Bibles to the various meetings of the church, and still fewer who are well versed in their contents. Multitudes of deacons rarely open their Bibles, and many elders have not formed a habit nor a taste for biblical study. Other denominations are outrunning us in using their Bibles in their meeting-houses and perhaps in their homes. Unless it is speedily converted the growing generation will not be comparable to its predecessor in Bible knowledge. The Bible is not read in the homes as it used to be. Family worship has rapidly decreased. The Bible is not taught in the schools. The Sunday school and Endeavor instruction is far from satisfactory. Exposition of the Bible in the church does not seem to be in favor with pulpit nor with pew. The few preachers, representatives of the past generation, who do attempt exposition, often do more harm than good by taking a very circumscribed and sectarian and unmodern view of scriptural doctrine. The struggle for existence was never keener. Men have little time for the consideration of spiritual truth. Man's first duty is to provide

honestly for his family. And the majority are on a constant strain to do this.

There is a widespread feeling, too, that it is not necessary to know the words of the Bible if the heart of it is discerned. It is thought if men live honestly and deal fairly and kindly with their fellow men God will not be displeased. This is reactionary from the thought of fifty years ago, when the Bible was almost regarded as a fetish. We are now suffering from a wrong emphasis of our fathers. There is also a general impression that there exists no authoritative message from God. This, too, is a rebellion against that view that exalted a narrow interpretation of the Bible as dictatorial to the exclusion of reason.

This age is surfeited with a multiplicity of books which invite examination and consequently are eagerly caught up to the neglect of the Bible.

These and various other causes are making the Bible a neglected book. The remedies must be evolutionary and will doubtless be slower than all of us wish. The social questions must be so far solved as to give the common people more leisure; the Bible and reason must be shown not to be in opposition each to the other; it must be pointed out that when the Bible ceases to be read the spirit of the Bible will likely be lost.

The pulpit and the pew must develop greater desire for the exposition of the word; the altar in the home must be re-established; narrowness and sectarianism and bigotry must give way to a larger rationality and a sweeter charity; the Sunday school must become more systematic and equipped with better teachers, and a general hungering and thirsting after God must be developed. All this must

be accomplished before the Bible will occupy the place it ought to even in the house of its friends.

A CHANGE.

With this issue I terminate my editorship of The Christian Century. When I assumed the editorial management the work was new to me, but I was exceedingly fortunate in being supported by a number of our best men and ablest writers. Because of their influence and contributions the paper has commended itself to a greatly increased constituency. I extend my sincerest gratitude to the many faithful correspondents and contributors and trust that they will aid the new editor as wisely and industriously as they have the retiring one.

Charles A. Young, so well and favorably known among the disciples as a lecturer, educator and writer, will assume the editorship with the next issue.

Some day we will have great religious papers, papers compared with which the present representatives will appear but feeble attempts. Some day it may be borne in upon the consciousness of Christians that the religious press must be viewed as are colleges and missionary societies—an essential institution of the church, to be supported by a liberal endowment. That time may be near, but it is not yet.

My editorship has been a most enjoyable one. I have no doubt that I will often recall the months that were spent with The Oracle and The Century as being exceedingly pleasant and profitable.

George A. Campbell.

ENVOIE.

In one of his most religious poems Kipling allows free sweep to his imagination when he says, in describing the eternal work of the departed spirits:

"They shall splash at a ten-league canvass
With brushes of comet's hair."

And again—
"Thy shall work for an age at a sitting
And never be tired at all."

Here is breadth of vision, healthful and inspiring. Further he says:

"And no one shall work for money,
And no one shall work for fame;
But each for the joy of working."

Would that this spirit of master sweep might characterize our work here and simple joy of doing right might be the controlling motive.

Next Sunday is the day set apart for the annual offering for Home missions. Every Disciple ought to bring his offering to the Lord in the spirit of "splashing at a ten-league canvass with brushes of comet's hair," and ought to give for the joy of giving. It would not take much imagination to expect one dollar from every member, but for the realization of that amount we fear it will take more piety and consecrated industry than we possess.

COMMENT.

The greatest conference of the Methodists ever held is now in session in Chicago and will continue for the greater part of a month. No other general meeting of the church will be held again till 1904. The noteworthies, the bishops, the most prominent ministers and many of their rich and able laymen are in attendance.

No doctrinal revision of the creed will likely be considered. The assembly will concern itself principally with the practical questions of government. The question of chief interest is the admission of lay delegates to equal the number of ministerial delegates.

While Chicago is making merry over the presence of a great naval hero there are within its borders 600,000 strikers who have been idle for months and whose wives and children must be near to want's door. The building business has practically ceased, what little is being done by union men has to be continuously under police guard. Men are pounced upon in going from their work and sometimes several injured and once inawhile one killed. In the meantime both parties to the strike are losing, and all business is greatly curtailed. Right is to be found on both sides and also wrong. Each is afraid to make a concession for fear that one will lead to another and eventually all will be lost. The whole disturbance is most lamentable. Arbitration should be compulsory. For if the labor troubles continue there is great danger ahead for the nation.

Dr. Andrews has concluded to give up the superintendency of the public schools of Chicago. This has caused deep regret on the part of many who thought that Dr. Andrews would bring the schools to a much higher degree of efficiency.

But many who know Dr. Andrews well have thought that he lacked in tact, and coming from a university never came into full sympathy with the public school teachers and the members of the board. A high ideal is not alone necessary in a superintendent, but he must have executive powers to work towards that ideal. The next superintendent will doubtless be a product of the public schools and one who has been connected with them as a teacher rather than a university professor.

The venerable Dr. Robert Collyer preached a sermon last Sunday in his old Chicago church, which is worthy of wide publicity. His subject was "Tolerance," and his text the Shibboleth and Sibboleth verse. Dr. Collyer thought that the old-time harshness and sectarianism were passing away, although not a little yet remained. He exhorted his hearers to believe in the sincerity of those of other churches, saying:

"In other churches I have those who are of my flesh and blood, or my own loving friends, and I cannot deny them my fellowship, or let 'shibboleth' and 'sibboleth' be the dark line of division be-

tween us. I believed once in all sincerity as they do now, and can understand their hearts by my own, and I say that men and women as good and true as you are can belong to any church."

Here is the admirable way in which he would deal with them who hold different views from him:

"Does my brother believe that only the elect shall be saved, and does he want me to fellowship with him on these terms? I will give him the right hand, and try to enlarge and readjust all the terms of his faith, both in God and man."

Would that all might take those kindly and wise words to heart.

At this writing Chicago is in holiday attire, enthusiastically entertaining George Dewey, the hero of Manila. A few days since the daily press was severely criticizing the admiral for his inopportune announcement of his desire to be president; but this week they have forgotten all but his brilliant victory across the sea. No doubt the unfortunate and unpopular actions of Mr. Dewey since he returned will be passed over lightly by the historian and the children will be permitted to read only of his unclouded and unparalleled naval achievement.

Mrs. Dewey is also here, and Chicago is receiving her with unstinted acclaim. By the way, some wag has stated that the woman suffragists will likely support Dewey for the presidency for that would be almost as good as voting for a woman direct.

THE CHRONICLER'S DESK.

It is twilight. Supper, dinner or tea—the reader may use his own designation—was over. The Chronicler had retreated to his library. He sat facing his books, wondering what he would read. There were some volumes on theology unread and others long since forgotten. But such are poor reading after a hard day's work. Fiction is about the only reading for a tired body and brain. It requires but little mental effort, and it is so absorbing that it proves restful. But what fiction should he read? There is Dickens and Scott and Hugo and Elliot only partially read. These old masters have proved their message. Through the many years they have abode. But my eye catches "To Have and To Hold." This is the book. One cannot talk to advantage or to the point nowadays unless you have read the latest novels. And this is the latest universal. The old authors, "tried and true," must remain unopened on the shelves until the new, trashy as it may be, is read.

So, comfortably seated in an easy chair, I read until I was apprised by the clock and another, my human clock, that it was far past time for retiring. But I was not sleepy and did not know it was late. Oh! that some genius might arise among us who would write religious and intellectual books so entertaining as to drive away sleep. But alas! when I am reading them, either because of their dullness or my perversity, no clock is needed to warn me of the passing hours.

When such a philanthropist appears I shall be a saint and a scholar.

The next day I read before breakfast, at breakfast, which is almost an unpardonable offense at our house, on the street car and at every opportunity. But at no time did I regard it as a great novel. Strange that we should get so engrossed to see how it is going to come out "when we know it is all made up."

But the book is not without merit, as no book is, that comes to be read by hundreds of thousands of people. It is interesting and not morally harmful, an affirmative and a negative which speaks much for any novel. To interest people is to recuperate their frequently overtaxed powers. To interest them in a novel is to keep them from idleness, in which state are born most of the foes of mankind.

"To Have and to Hold" is full of tragic situations. The hero and heroine are only out of one until they are plunged into a deeper one. It is sensationally spectacular. Its description is liberal and glowing. Its plot has the marriage first and the courtship afterwards. It all comes right in the end.

But it will not take first rank. Why, then, it is asked, does it take first place in the number of sales? In answer, it may be said that the best poet is not the most widely read, Riley will not rank with Browning; the most thoughtful preacher does not have the largest crowds, Talmage is not to be compared with Munger, or Dowle with any one of a hundred preachers in this city who speak to less than one-tenth of his aggregation; the most learned lawyer often has few clients compared with the blatant pleaders; and the physician that has most patients could very likely learn many things of his humbler brethren.

The age is running after the startling. I have read several novels of greater merit than "To Have and To Hold." It has no brilliant epigrams, it is devoid of a lofty theme, it lacks in moral purpose, and it reaches its climax when two-thirds the way through its story.

It is peculiarly rich in scriptural quotations and in reference to Biblical incidents. The author has certainly a wide acquaintance with the Sacred Writings of the Jews and Christians.

Mr. Spielmann, editor of the Magazine of Art, has just given the public a popular and very readable life of John Ruskin. This suggests that biographical reading is most profitable, and all too scarce. A good biography brings the reader in touch with the formation, the motives and the movements of a great soul; and to know a great life is to have both inspiration and anchorage. For spiritual development it is better than the average devotional book. It is stronger and less morbid. It suggests introspection enough without suggesting too much; too much is most damaging to happiness and to that poise of soul a healthy life ought always to possess.

Mr. Spielmann writes of Ruskin sym-

his foibles. He shows with delicacy how "the Sage of Conniston" loved flattery and praise, how he could not bear to be told he was homely, how he always took extreme positions, how his ill-health made him morose and cross; but these are but slight blots on a great light. His conceptions of the beautiful has changed the whole art world, and his prophetic appeals for man, poor though he may be, has brought the world to see more of truth in socialism than it was wont to do.

To be ignorant of Ruskin is to be ignorant of one of the first men of the century; to know him is to have a good adviser, a kind friend.

THE ECUMENICAL CONFERENCE.

One of the most useful and significant discussions of the great missionary meeting in New York was on "Comity and Division of Fields." It opened up the paramount question at home and abroad. The Master prayed that His people might be one that the world might believe. Christendom is coming to see the vital revelation between the commission and this prayer. A thousand conditions present themselves which force the thoughtful Christian men of all creeds to seriously consider the pressing need of unity and co-operation in place of the hurtful and ruinous competition and rivalry of the past. The want is felt, and the only question now is as to the remedy.

All branches of the same general church division, and all denominations in which a union could be effected without the surrender of any faith or practice that is held to be vital, it was thought, should unite their work when prosecuted on the same mission field. Where a field has already been taken possession of by one missionary body that body should have the exclusive right to cultivate it: there should be no interference and no competition. In entering upon new territory there should be an amicable division of the field with a view to bring more speedily under Christian cultivation the barren wastes of the heathen world. Missionaries of different societies cultivating adjacent fields should have frequent conferences. Comity can not demand disloyalty to conviction, but should discover a *modus vivendi* when convictions are diverged. The causes which keep evangelical Christians apart are too small to plead as a justification of rivalry, wasted resources, and vast portions of the vineyard left untilld. Avoidance of such things as unnecessary overlapping of fields of labor and all unfriendly criticism of the missionaries of sister churches or their methods of work, and cultivation of the spirit of comity on the part of boards and workers, it was thought, would greatly advance the interests of the missionary cause.

There is hope for the present divided state of Christendom when such discussions are possible on the spirit and limitations of missionary comity. It is the entering wedge. It was claimed that to have comity abroad there must be comity at home. One speaker cited the case of

the Thirteenth ward of Boston with a population of 26,000 and no church, while the Eleventh ward, in the exclusive Back Bay district, has 25,000 people and twenty-three churches. So long as churches are divided at home they will be divided abroad. What if from the heathen mission fields the Church of Jesus Christ should learn her duty at home? What if God should use these conditions in His providence to bring about the answer to the prayer of His Son when under the shadow of the Cross for the unity of His people? All good Christians will watch with profound interest the growth of this sentiment.

F. D. Power.

IN BRIEF.

Occasional articles are received protesting against positions taken in some editorials. One thinks the editor's answer to the querist who asked about sprinkling her baby was both "unscriptural and illogical"; another takes exception to the article on Lent in "Christian Life," and a third considers the *Chronicle's* recommendation to read Christian stories at the evening service dishonoring to the gospel. We should be pleased to give these space if it were available, for wise criticism is helpful; but thus far there has been other matter pressing for room which was deemed of more value.

In closing his first year with the Galesburg church the minister, C. H. White, showed that there had been an in-gathering of one hundred and twenty-one persons and a net gain of ninety-seven. There were additions on every Sunday except one. There were \$6,300 raised and \$4,000 were applied on the debt which made an end of that. The rest of the money was used for current expenses and missions. This is a magnificent record for a church of three hundred members. This congregation was organized and supported in its infancy by the Illinois board, and there are many other monuments of state co-operative effort like it. Send your gifts and let this board keep up the good work.

The Board of Church Extension recently received \$5,000 on the annuity plan from David B. Pickens and his wife, Melissa Pickens, of Tyler, Texas. It will be remembered that Brother and Sister Pickens gave \$5,000 last July, which makes \$10,000 that they have given within nine months to help begin the new century with a quarter of a million for church extension. This is the second \$5,000 gift which has come from Texas this year. It will be remembered that W. K. Homan, editor of the *Christian Courier*, which is published at Dallas, Texas, is president of the next national convention, which meets in Kansas City, which is the headquarters of the Board of Church Extension. Brother Homan will have reason to be proud of his state when he gives the president's address before the national convention. The board has also recently received \$500 from A. J. Thompson and wife of New Albany, Ind., and \$200 from Emmor Strawn of Salem, Ohio. On April 14 the receipts for church extension during the missionary year were \$26,607.57, which is a gain of \$6,585 over the same time last year.

NUGGETS FROM THE MISSIONARY CONFERENCE.

One of the gravest problems which present themselves in some of the older missions in India is suitable employment for the Christian community. We are bound to give them a helping hand, and the only way to help any man is to help him to help himself.—Rev. James Smith.

It was a cruel and perilous thing to implant in the minds of lowly natives aspirations without also giving to them the means of satisfying them. The work of teaching Christ did not at first involve a question of bread and butter, but very soon it was a matter not only of a change of light, but a change of life for the native convert. One could not imagine naked natives being converted and continuing naked. They must have clothing and civilized abodes, and must learn the means and ways of providing them.—Rev. D. S. Spenser.

The missionary body throughout the world has come practically to be agreed in accepting the principle of self-support as fundamental, and the native church during the past decade has shown a marked growth in the sentiment of self-respecting maintenance of an aggressive missionary spirit.—Dr. W. R. Lambuth.

The only ultimate religious authority must be a person, the highest person, and that person made known to us. Pantheism can give us no authority, for it has no personal being who can add his witness to truth or duty. Rationalism can give us no proper authority—for reason is not the highest—it is fallible and dependent. I can safely trust and follow it only as it represents God, who is absolute rationality and absolute righteousness. Nor is even God an authority, except as He is made known to me. Agnosticism can give me no authority, for it declares God to be unknown. Christianity alone gives me a proper authority in matters of religion, because it presents to me a God made known, partially in reason and conscience, most fully in incarnation, atonement, and resurrection. Because Christ is a person, the highest person, and that person made known to me, he can truly say, "All authority hath been given unto me in heaven and on earth."—Dr. Augustus H. Strong.

We have given too much attention to method and machinery and resources; too little to the supreme service of power, the filling with the Holy Ghost. This, I think, you will agree with me, has been the great weakness about the service in the past, and unless remedied will be the great weakness in the future. We are commanded to be filled with the spirit. If not, we are living in disobedience and sin, the sin of unbelief. God is ready to fill us in this hall with the Holy Ghost. He is ready to send us power in this hall. Now, when we are gathered together a mighty power may come on missionary labors and in ideas in every quarter of the globe.—Rev. J. Hudson.

Our work is not a philanthropic, political, secular movement. I would rather plant one seed of the life of Christ beneath the crust of heathen life than cover the whole crust over with the "social influences" of western civilization. The aim of foreign missions is to make Jesus Christ known to the world with a view to the salvation of men.—Robert E. Speer.

There will be a regenerated China. It would be an achievement of doubtful value to humanity to have only a new material Chinese. There will also be a regenerated China. A purely materialistic China, well-equipped ironclads and

Mauser rifles, and no ascendancy of moral force would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerate China is not meant that all China will be converted, far from it as yet, but it is meant that Christianity will soon move with gigantic stride.—Dr. William Ashmore.

The world has grown tired of everything but Christ. "Lo, I am with you always," and our missionaries come back from heathen lands with light in their faces to tell us that He keeps His promise.—Dr. Vance.

It is just possible that too many have been resting their belief on the Bible and trying to maintain the sustaining belief that the Church of Christ rests upon the Bible for a foundation, forgetting that other foundation, that is our Lord Jesus Christ.—Bishop Thoburn.

The written word and the living word are so indissolubly bound together that whatever impairs the integrity of the written word impairs the integrity of the living word.—Dr. Pierson.

AMERICA'S DESTINY, AND THE DISCIPLES.

Never was there a more important time for Home Missions in American than now. Our nation is confronted with new problems, new and grave responsibilities, new and unused powers, new and well-nigh unlimited influence among the nations of the world. In days to come it shall be said, "As goes America, so goes the world." There are new dangers for our great people to face. We need to be prepared and God-fearing. There are knots, Gordian knots, for this Young Alexander of a republic to untie, or to cut, and we need strong arms and stout hearts. It should be said of our young giant, as of Sir Gallahad: "His strength is as the strength of ten, Because his heart is pure."

In this great republic of ours there is no religious body whose future is so full of promise as that of the Disciples of Christ. With an elastic, brief, and yet unlimited creed—Christ—a creed that all Christians everywhere are clamoring for; with an evangelistic spirit such as many of the older and the effete religious bodies are losing, an evangelism that sweeps all obstacles away; with a unity and harmony among our people that is not paralleled in any other religious body in America, divided as many others are into cliques and parties; with all these requisites to a successful career, our people have the future before them. Let them see to it that they are not false to their responsibility and their opportunity. "Go ye. Take America," is written in our destiny. Burris A. Jenkins.

CONGRESS OR CONVENTION?

"Congress or convention?" "Both." The convention is the heart and hand of the churches: it deals largely with feelings and figures. The congress is the "head" of the churches and deals mainly with faith and truth (and perhaps a little fancy and tradition thrown in). They are both necessary. In our great evangelistic and missionary scramble during the past few years we have had little time for the training of the mind. I rejoice, now we are getting on our feet, that more consideration is being given to the head. By keeping our feet warm with the preparation of the gospel of peace, and our head cool with the helmet of education, our position as a great and glorious movement in the Church of God is assured. Whilst we are not to preach philosophy, our preaching must be at least philo-

sophical, if it's to hold the attention of intellectual, cultured people. We must not only evangelize but edify, not only enlist but enlighten. In our craze for simplicity we are liable to miss the sublime and to make superficiality a substitute for both. We have been proclaiming the gospel of commonsense, let us be no less the heralds of the gospel of culture. They are both the gospel of Christ. We have taught the evangel of hard work, let us raise the banner of the evangel of higher thought, higher. In the unexampled growth of the convention is found the need for the congress. The same objection which are raised to the congress now were urged against the convention when it started. Our papers were full of hysterical harangues against it. Secular papers pointed out its supposed departure from the illy understood program of the restoration movement. Good brethren, more pious than practical and more sanctified than sensible, old fogies and young fanatics, raised their voices in woeful lamentations against it as a supposed departure from the faith once delivered to the saints; but it grew, and the convention has come to stay. The congress has come, it will go, and it will stay. This movement "do move," and the congress will be to our thinking what the convention has been to our working—a lever, to move the churches to grander triumphs—"For the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Selma, Ala. Claris Yeuell.

THE NINETY AND NINE.

Roughly speaking, there are 100,000,000 of people on the North American continent. Of these 1,000,000 professedly take the Bible alone as their rule of faith and practice. That is, in every 100 persons on the continent there is just one who is qualified to lead the remainder into the pure light of the Gospel. Every one of us, then, has ninety-nine others entirely dependent upon him for Bible truth. Unless I save my ninety-nine Americans there is absolutely no one to whom they can turn for salvation, for all my brethren are busy with their own ninety-nine. This is a case where one is "in the shelter of fold" while ninety and nine are "on the hills away." These ninety-nine for whom I am the only resource are all Americans.

The world depends upon America and Great Britain for its Christianizing influences. Nothing is to be expected from Catholic and infidel Europe. Of the two nations named America must take the lead. It is our iron, our coal, our manufactured machinery, that the world will use, and the world will not go to one country for these things and to another for Bibles. Americans will build the railroads of China as well as the bridges of Africa, and Americans will help to man the institutions of learning in which these nations of the east learn wisdom. Will these Americans go there as Christians or not? If I (each individual disciple) convert my ninety-nine, they will go as Christians—each one a missionary. Nay, more; the ends of the earth are coming to us. Thousands of Japanese and Chinese are now studying in American colleges. They will be the leaders of their countries when they return. By Christianizing our own universities we will Christianize the leaders of thought of the heathen world.

We are sending beer as well as Bibles to the Philippines. Christianize America and the outflow of beer will cease. "Save America for the world's sake." Let me

save my ninety-nine and thereby multiply by 100 my efforts to convert the heathen. Alex. McMillan.

CONCERNING DISCIPLES WHO MOVE TO CHICAGO.

If our pastors throughout the land will co-operate in the matter herein referred to, it will doubtless be the means of saving to the Master's cause many Disciples who are continually wending their way to the great city of Chicago from all parts of the country.

It is a conservative estimate that places the number of the unidentified (and undiscovered) members of the Christian Church living in Chicago as greater than the identified.

Bro. A. I. Berninger of this city, who, by the expenditure of not a little time and labor, has succeeded in perfecting a plan for looking after this influx of newcomers, has requested the writer of this notice to serve as secretary or correspondent, to whom all communications in the premises should be addressed. A brother or sister in each of our Chicago churches—some twenty of them—has been delegated to represent their respective churches; in a few cases the pastor to act temporarily. This brother or sister upon hearing from the secretary that a given disciple from another city or town has located in the territory naturally falling to their church will at once visit the person and invite him or her to make their church home with them.

Do not write until able to furnish exact address—street and number—and it would be well to include, if possible, place of business or name of firm with whom party may be employed.

A plan of this kind, applicable to Chicago, could and should be worked in every one of our larger cities. Address,

W. P. Keeler,
Care of Marshall Field & Co.
Chicago, April 16, 1900.

LAST CALL.

This is the last word we shall be able to speak to our churches before the annual offering for Home Missions the first Lord's Day in May. The promise for the offering is brighter than ever before—more churches have planned to take the offering. We find just one danger and that is the danger of reaction from the offering of last year. A number of churches have written that they did so well last year that they will not push the offering this year. We plead with our churches not to injure this great cause in that way. Let there be no steps backwards in Home Missions. On account of the increase of the offering of last year the appeals became more pressing than ever before and the Board has made larger appropriations and employs more missionaries today than at any time since the society was organized in 1849. We want to take the churches into our confidence and say we are in debt to these missionaries, and unless there shall be an increase in the offerings over last year, the Board will be compelled to withdraw its support from a number of these fields and the work will suffer loss.

Our report at the Kansas City convention will show the greatest results ever attained by our Board and we plead now for such an offering from the churches as will not only prevent loss but insure larger victories still to come. Send us word promptly about your offering for the encouragement of others.

Remit by draft, check, money order, express order, or registered letter; send very small sums in two-cent postage stamps. Send no money loose in letters without registering.

Remit all money for Home Missions to
Benj. L. Smith,
Y. M. C. A. Bldg., Cincinnati, Ohio.

MODERN CREEDS AND CONFESSIONS OF FAITH.

What Have They Ever Done for the Church?

Presbyterians have had to come to it at last. The pent-up waters have burst the dam, and it is extremely doubtful if any creed can be formulated that can hold them together, to say nothing about the Westminster confession of faith. The change, among the followers of Calvin, came slowly but surely, and no doubt to stay. Twenty-five years ago every Presbyterian minister would tell you that he believed the article on election and reprobation, so strongly objected to by Dr. Hillis and others. Now it is doubtful if one man can be found in all the Presbyterian ranks that believes that part of the confession. And so strongly has the current in favor of revision or change of some kind set in that no one can even guess as yet what the end will be. Some are advocating one kind of a change and some another, so that lively times may be expected when the general assembly meets in St. Louis in May.

Whatever the outcome may be we have not the least doubt but that it will be in favor of the truth. In the matter of reform let no one have the least fear that the world will take a backward step. All this controversy about creeds, and a hundred other things, is being used by God to purify the religious atmosphere and make truth stand out in a clearer light. The thunderstorm may do some harm, but the good in the end will overbalance the evil.

When one witnesses so much controversy over creeds and confessions of faith, he is led to ask the question: What have any or all of these symbols ever done for the world? No one of them has ever had the effect to unify or hold one denomination together, to say nothing about the church at large. And yet that is the main purpose for which they are bound upon God's people. The very first real division that ever took place in the Church of Christ was in a large degree the result of a human creed. All students of church history are familiar with the Arian controversy in the fourth century, which finally resulted in a complete division of the church; but not until after a human creed had been formulated, a large part of the work of the Council of Nice. This first effort at unifying the church by means of human legislation had the very opposite effect, which has been true of all such efforts from that day down to the present.

The M. T. Church has as popular a creed as can be found, and yet, I ask, what has it done for Methodism? Are Methodists any more united, or any sounder in the faith than other large bodies of people who are satisfied to take the Bible as their only rule of faith and duty? By no means. The followers of John Wesley, carefully guarded from the temptation by the creed idea, are more divided than any other religious people in existence. There are some thirty denominations of them, differing as much from each other as they do from other denominations. And what has been true of Methodists is largely true of Presbyterians, and all creed-bound churches of any considerable age and size. Human creeds have caused strife and division in place of peace and unity. They fail in the end to bind any one, as is most evident in what is now passing before our eyes in as conservative a body as the Presbyterian Church. Ministers and laymen change their belief in the churches where these creeds are as well as in churches where they are not.

Creeds as a declaration of what the church believes, for the purpose of information, are a failure. For even if they should represent correctly the faith of the

church today, there is no assurance that they will tomorrow, so liable are men to change their belief respecting what creeds contain.

Human creeds are a failure from another and most important standpoint. They are an effort at Christian unity from a wrong standpoint, and in a wrong direction. True Christian unity must come from within God's people, not from without. Christians are to be "knit together" by the power of love working from within, and not by some cold bands that are to encircle them from without. Human creeds are bound upon the church, much the same as hoops are bound upon a barrel to hold it together. With the creed idea there is no provision or even thought of growth or expansion upon the part of the church. Creeds virtually say: "This far and no further." If a creed-bound church would expand there is nothing left for it but to burst these bands asunder. And that is exactly what is now taking place in nearly all the creed-bound churches of Christendom. God's people are drinking deep into the Christianity of the New Testament; they are being "enlarged," and just as we should expect, humanisms are giving away. Of course such a change as is now going on in the religious world will cause considerable noise and friction, but in the end the church at large will be the gainer. The track of the modern church is strewn with dead and dying human creeds, but the Church and the Holy Scriptures still live. And just in proportion as God's people get away from these inventions of men, and nearer the Bible, will they be nearer Christ and nearer each other. Peace and real prosperity will never come in their fullness to the modern Church of Christ until the people's minds are completely revolutionized with respect to the creed idea. Let all human creeds be pronounced a dead letter, and let all Christians come with unveiled faces to the Bible that is declared to be able to furnish us unto all good, works and peace and harmony will once more take the place of strife and division.

H. T. Morrison.

FROM THE OTHER SIDE.

One rarely starts on a trip of any sort in these days without experiencing a feeling of mild astonishment that nearly everybody else seems to be about to take the same journey. It is one of the advantages or disadvantages of our modern life that just when you think you have selected a nice quiet route, and a time which will find few stirring, you find that a very respectable company of your fellow citizens have chosen the same moment and method of travel, which leads ultimately to the reflection that there is a vast deal of traveling any way, and by people of all sorts. Perhaps one should be less surprised this year, when so many are setting their faces, like pilgrims, to the east; for the Paris Exposition, the Passion Play at Oberammergau, and the London Christian Endeavor convention add attractions to those usually associated with an European. There will be a vast pilgrimage this year to these and other shrines, and long ago all the steamship companies were struggling with the problem of adequate facilities for the ferrying across of the multitudes who wait to go. Hundreds of names are on the waiting lists of all the larger companies, the only chance being the dropping out of some already booked.

Perhaps for this very reason travelers of the more quiet and experienced sort will prefer to wait for another year. There is no special pleasure in being in such a crowd as will gather from the four winds this year in Europe. Many, of course, will enjoy it by very reason

the discomforts in the anticipated satisfaction. But many will prefer to wait, or if the going is a matter of duty, will go early and get on with the task, whatever it is, in time for a return before the westward rush sets in. Of this last and perhaps somewhat small number we are a part, and hence form a group small enough to proceed without much inconvenience.

The formalities of pushing off for a trip across the Atlantic are much the same by all lines, though to be sure there are variations in accordance with the particular company or steamer. Things are very much graduated to a financial scale, and the crowd that comes down to see friends off on one of the "cracker" boats is much more fashionable than the sailing of a modest craft brings out. But all gatherings of the sort are interesting, the sense of pleasure being sufficiently shaded with the pain of parting and the possibility of danger, even of tragedy, which in the practiced traveler is reduced to the minimum. Indeed for this last nothing is equal to one's first voyage, which has in it all that oppressive yet inspiring feeling of mystery, strangeness, beauty, glamor, which no subsequent experience can quite equal. A much traveled friend said to me on the day we sailed: "I would give much to have again that weird, heart-in-throat sensation which was the chief feature of my first embarking."

All this while the dock is filling, and the decks are alive with passengers and their friends who are going over the ship to see where their staterooms are located. The final deliveries of baggage and goods are arriving, and presently the warning whistle sounds for all to leave save those who are to remain on board. At the moment when the last of them have reached the dock, the huge wagon loaded with United States mail drives up, and is quickly unloaded by a gang of men waiting for this last act of departure. Then a solitary and belated passenger rushes up in a cab and hurries across the gangway, already lifted some feet toward the dock. Lastly, at the long blast of the whistle, and while all the bells and whistles of the city are telling the hour of high noon, the hawsers are slipped, the helping tug slowly pulls the big craft out into the Hudson, and we are off.

The frantic waving of handkerchiefs and flags, both by those on board and on the dock, is the last renewal of the farewell words and offices, and this continues till we are too far away to see more than the outlines of the distant company, now melting away. Then down the river, past the docks of liners that run to the ends of the earth, past the Battery and Bedloe's Island with its stately figure of Liberty, and on toward the Hook, on a day as perfect and brilliant as could be wished for such an outgoing. Of course, until we pass Sandy Hook and drop the pilot we are busy with messages to be sent back in his care. It is a tradition that no voyage is successfully begun unless one sends back a message by the pilot; but the beauty of the trip down the harbor might claim all one's attention till late in the evening land is out of view, and one is saying, like Child Harold, "My native land, good night."

When at last one goes inside there is pleasurable occupation for some time. In the main saloon you find a big package of letters and telegrams which assure you that friends have a kindly interest in your voyage, and the reading of which takes up several delightful hours. Then, too, there are numerous books, which you wanted to read, and thought to bestow in your belongings before starting, but had not time to do or quite forgot. Now you

and with profound satisfaction that your wants have been anticipated by good friends who wish you "bon voyage" in this substantial manner. Here are "No. 5 John Street" and "To Have and to Hold," and you wonder at the fortunate audacity of the senders of such much read books. Then there is "Black Rock," the companion of the "Sky Pilot," passed a hundred times in the book stalls, but now sent down by the publisher, to be read with a sense of discovery. Then some more ambitious reading, like "The Power of Silence," by H. W. Dresser, a writer with a real message as you discover, and Mable's essays on "Culture." These, with more shoppy works already laid in, will help to enrich the quiet days that follow. "Quiet," did I say? Well, that was a word of anticipation perhaps more than reality, so far as external nature was concerned. The promise of that delightful Wednesday on which we started was soon broken. The next morning found us rolling along in a heavy sea, stirred up by a wind that in the sailors' vernacular of the log increased from a light breeze to a stormy one, a fresh gale, and finally a strong gale, with which we were quite contented; at least we asked for no more of that sort. The Germanic is one of the best equipped of the White Star Line fleet, though not one of the largest of the line. Yet being provided with bilge-keels and built on comparatively recent plans, she is as well behaved a craft as one could desire. Yet for three days her behavior was outrageous beyond description—but with good cause. The seas swept up over her till all access to the decks was forbidden as too hazardous to be permitted, and even any locomotion in the cabins was attended with peril, if not to life at least to limb. Life reduced itself to the simple—yet really rather difficult—problem of keeping inside one's berth and outside one's dinner. If the aquatic experiences of our late friend Jonah had in them any more trying situations than those few days afforded, it is really a pity that the prophetic narrative is so brief. But that was before the days of newspaper correspondents, especially newspapers of the illustrated sort. What a world of controversy would have been saved if the son of Amital had taken a kodak with him!

For the day the gale was at the highest, little progress could be made save at a cost of pounding and rolling that was deemed too heavy to pay. So the engines were slowed down to the point which spared us somewhat the fury of the on-rushing waters. To be sure, the element of danger was hardly to be considered. There are few things which a well-appointed ship has to bear—chief of which are, of course, fire and fog, the latter of which may include all perils of collision with other ships and with icebergs. But a storm is hardly counted a serious matter, unless it continues so long that the craft is disabled, when anything is to be feared. Fortunately we had nothing of the sort to apprehend, and were thus left to the uninterrupted enjoyment (?) of the entertainment nature afforded us. It takes something of a shake-up to send waves completely over a ship like the Germanic, yet that was the case repeatedly for a day and a night. The ship would rise up on a wave crest like a cork, and then go plunging down into the abyss of boiling waters till one could almost believe with Virgil that the ocean bed was visible between the waves. Then over on the side she would roll till the huge funnels almost dipped water, and in the righting whole seas washed into every open place. Yet in the whole of the storm not even a plank was washed away nor a life-boat loosened. It was an interesting experience, but one which peo-

ple would not care to have become a habit.

The passengers on this trip are of the usual variety. A bride and groom have the sumptuous deck stateroom and hold receptions every evening. Shakespeare, the noted London musician and critic, is among us, and adds to the variety of life by his jokes and music. Kate Douglas Wiggin, the authoress, is on board, as is also Lord Talbot of Malahide Castle in Ireland, who is hurrying home with his son to entertain the queen at his place during her Irish visit. A cousin of Sir George White, of Ladysmith fame, and numerous other interesting people are of the company. Of our own people I find that Bro. Assitier of Booneville (not Beaverville), Mo., is on his way to visit his people in Kent.

For variety we have the usual diversions. Shuffleboard, bean bags, loops, etc., one deck in good weather; reading, writing and various games inside when we are confined by the weather. Then the Sunday service, and the inevitable concert, this time for the benefit of the hospital ship Maine, and participated in by the ship's barber, who performs tricks of legerdemain and bears the sonorous title of "Wizard of the Atlantic." But in spite of all that may be called means of passing the time, life on shipboard reverts to very primitive forms. Eating and sleeping are the chief occupations, and the sight of a porpoise, a whale or a passing craft brings everyone to the rail. When you stop to think of it, that is as absurd as for a whole city to turn out to see a fire, stop a runaway, or watch an incoming train. And yet that reversion of life to an earlier type, that reduction to its simplest terms, is one of the charms of a sea voyage. You are out of reach of all the world. You have absolutely nothing to do but exist for a week, and modern sea-going science enables you to support that existence in the most indolent of ways if you choose so to do. And the people on board are of all sorts. To some of us it is a satisfaction to have the rest, and what is better still, a bit of time snatched out of the rush of ordinary work to think over the meaning of life and to adjust oneself to the larger measures of things suggested by the vision of the wide and bewildering sea looking up into the face of a wider and more bewildering sky. One's ideas need frequent reconstruction in the light of God's Word as it is disclosed both in the real world and in the great Book. Woe be to him whose universe is narrow, fixed, inelastic. One is sure to find upon reflection that his system of things needs expansion to meet with some hospitality the true world order, as God is ever seeking to disclose it to us. To get these moments of quiet and thought, these visions of larger things, this new creation of life, an ocean voyage, like some other things, affords one the leisure and the inspiration, while you take breath once more, the breath of nature and of God.

Herbert L. Willett.

Off Queenstown, Ireland, April 12.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Pneumonia

always leaves the lungs weak. Weak lungs are breeding grounds for the germs that cause consumption. Chronic bronchitis also often follows pneumonia. If you have had pneumonia, the germs of consumption are at work. Don't let them get a foothold. Begin at once and take **SCOTT'S EMULSION**; it will drive out the germs by making the lungs stronger than they are.

50c. and \$1.00, all druggists.

MAXINKUCKEE ASSEMBLY.

Maxinkuckee Assembly has been organized and incorporated with a capital stock of \$10,000. Over \$5,000 of this amount was subscribed by the charter members, fifteen in number. The officers are: President, J. V. Coombs, Irvington, Ind.; vice-president, Dr. W. E. Collane, Flora, Ind.; secretary, W. E. M. Hackleman, Indianapolis, Ind.; treasurer, J. O. Ferrier, Culver, Ind.; superintendent, T. J. Legg, Logansport, Ind.

The assembly has leased twenty-six acres of ground on Lake Maxinkuckee, in Marshall county, Indiana, which is known as Maxinkuckee Park, which is within one-fourth mile of Culver, a city of 1,500 people.

Maxinkuckee Park fronts on the lake and is noted for its fine shade trees and its excellent view of the beautiful lake, which is noted for its crystal waters, fine fishing and good duck hunting. The lake is fifteen miles in circumference and its banks are dotted with cottages and hotels, about 300 in number. There are two large lake steamers and many sail boats and row boats, which are quite an attraction to all who visit the Park. The Vandalla railroad runs by the Park and has put in a landing in front of the Park gate. It will put in additional improvements before the Assembly Meeting, which is to be held from July 28 to August 13, 1900.

A good program will be given this year. Men and women of state and national reputation will speak. Good music, both vocal and instrumental, will be furnished.

Maxinkuckee Park is thirty-five miles north of Logansport, thirty-three south of South Bend, 100 miles from Chicago, and 125 miles from Indianapolis. It is surrounded by railroads and is in easy reach of all the many large trunk lines that cross northern Indiana.

The Home Office of the Assembly will be at 712 Majestic building, Indianapolis, Ind. Capital stock is now on sale at par value, which is \$10 per share. Parties desiring to subscribe for stock or desiring to lease lots and to erect cottages should address the Home Office as above.

W. E. M. Hackleman, Sec.

"The Wife of His Youth" is a book of short stories very strongly presenting the cause of the negroes of the South. No one can read it but be drawn into closer sympathy with the colored race.

ENGLISH ITEMS.

The Queen and Ireland.

The visit which the queen is paying to the Emerald Isle this week is the first visit she has paid that portion of her dominion for forty years. Since it was announced a few weeks ago that she would not make her regular annual visit to Italy, but would go to Ireland instead, the papers have been full of the matter, both English and Irish. The former look upon it as an expression of good will on the part of her majesty, coming from her deep love of her Irish subjects; some of the latter do not look with so much favor upon the visit, but say that it is a tardy visit and made at this time for political ends. The mayor of Dublin was almost mobbed because he favored presenting the queen an address when she should visit that city. On the whole, however, the reception of the queen in Ireland will be most cordial and hearty. There are many of the Irish that do not love England, but love for the queen is a different matter.

The Queen Is the Common Denominator of the entire dominion. There are differences in politics, but she is not a politician; there are different nationalities, but she belongs to them all; there are many different interests, but she has a common interest in everything that interests her people. There is no doubt but that a popular sovereign can be more popular than a president of a republic, for in the latter case only a respectable majority at best prefer him to some other man. The queen knows no party lines and hence has no political enemies. It is no wonder that the English people love their gracious ruler. Imagine a George Washington or Abraham Lincoln being president of the United States for sixty years! There could not be found a spot big enough even in Texas to hold the people who would assemble at any given time to pay them honor. The queen has been given tremendous receptions of late wherever she has gone. Her recent three days' visit to London almost repeated the street scenes of jubilee week in 1897. The decree of the queen that the Irish soldiers should be allowed to wear the shamrock on St. Patrick's day was almost as shrewd a piece of diplomacy as the visit to Ireland itself, if it be proper to apply the word to either. I presume as many English people wore the Irish national emblem in honor of Ireland's most popular saint on last St. Patrick's day as have ever before. The fact that the generals who are doing the work in South Africa are most all of them Irish arouses English respect for the Irish as nothing else could. If it were not for Roberts, Kitchener, Buller, White, French and Kelly-Kenny, all Irish, where would the English be in South Africa?—prisoners of war in all probability.

The Housing Problem

is one that is occupying much attention in England at this time, and none too soon. One of the few things that found mention in the queen's last message to parliament, aside from questions pertaining to the war, was this question. It is expected that parliament will pass some important legislation on the subject before the close of the session. It seems that one reform that is needed is to give property owners more control over their property; the liberty, for example, to tear down old, unsanitary buildings and put up new and healthful ones. There should also be the additional law compelling them to do so. The prince of Wales recently presided at the opening of a set of about one thousand model tenement houses of the Boundary-street estate, Bethnel-green, London. The region heretofore has been one of London's worst slums, but now more than five thousand people will live in comfort and, if they

desire, cleanliness. The region comprises fifteen acres and is laid out with broad streets, shade trees, a central garden, play ground, laundry, baths and club rooms. Shops and workshops are also provided. The prince spoke some strong words in commendation of the scheme and his influence in furthering the reform in all parts of the country, where there is need, will be strongly felt. Perhaps a reform along these lines would assist to some extent the solution of another great English problem, the pauper question. In England one person in every thirty-seven is a pauper. This is even worse than among the much-talked-of poor Irish, where only one in forty-five is a pauper. "The poor ye have always with you."

Leslie W. Morgan.

OUR RALLY AT THE WORLD'S C. E. CONVENTION.

The nineteenth international Christian Endeavor convention is to be held in London, England, July 14-18, 1900. No doubt many of our brethren from the United States will attend. Brethren in England have asked me to arrange for a rally of our people. They suggest a whole day's session to be held in the West London Tabernacle, Saint James' square, either during or immediately after the convention, and that there be a morning, an afternoon and an evening session.

The special purpose of this note is to request all of our brethren who are expecting to attend the London convention to drop me a card at once. Our British brethren wish to know whom to expect and we wish to have the material out of which to arrange the provisional program. The time is short. Please drop me a postal card immediately upon reading this, if you expect to attend. This request includes the sisters. Truly and fraternally,
798 Republic street,
Cleveland, Ohio.
April 26, 1900.

PUNGENT SAYINGS OF FAMOUS MISSIONARIES.

The end of geographical discovery is beginning of missionary enterprise.—Livingstone.

Prayer moves the Hand that moves the world, but the fingers of that Hand are earnest men.—A. M. Mackay of Uganda.

I wait patiently the events to be developed in the course of divine Providence. The Lord reigneth.—Morrison, on his deathbed, 1834.

Let a thousand fall before Africa be given up.—Melville D. Cox, first American Methodist missionary to Africa. Died of fever, July 21, 1838.

I would rather preach or teach truth which is in Christ Jesus with the bread of affliction than to do any other things with the earthly luxuries, pleasures and honors.—Joseph Neesima.

I confess to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms.—John G. Paton.

I cannot conceive of any course in life in which to pass my days that would prove so pleasant as to go and communicate the gospel of salvation to the poor heathen.—Samuel J. Mills, at nineteen years of age.

To be fearful, cast down or troubled when we have all the promises of God in our possession ready for use! Let us cash our checks and have even God himself for our portion.—James Gilmour of Mongolia.

For Nervous Headache

Use Horsford's Acid Phosphate.

Dr. F. A. Roberts, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neuralgia."

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

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Dep 23

WELCOME, LITTLE ROBIN.

Well, little robin,
 Messenger of spring;
 Notes of cheer and gladness
 To my heart you bring.
 Frosts in March await you,
 But you seem to say:
 "All my songs are fragrant
 With the breath of May."

Wakeful little robin,
 First to greet the light
 While the world is sleeping
 In the arms of night.
 Oft your chirping wakes me,
 And you seem to say:
 "Rouse thee from thy slumber;
 Greet the newborn day!"

Cheerful little robin,
 From all sorrow free;
 Not a strain of sadness
 mars your melody.
 Sweet the psalm you teach me,
 For you mean to say:
 "Tune thy heart to gladness;
 Scatter grief away."

Trustful little robin,
 Free from anxious care,
 Since the feathered songsters
 In God's bounty share.
 Listening to your warbling,
 This you seem to say:
 "God, who cares for robins,
 Guards thee day by day."

—Stephen V. R. Ford, in *Christian Advocate*.

SO EASY, AND SO OVERLOOKED.

No one is as afraid of children as of grown persons, and that makes them a far easier field of influence. Because, I often think, of this very fact we are apt to neglect direct personal work for their salvation—actually waiting till they shall be older and less likely to give heed!

For not only the ease but the success of efforts with them is so exceptional. A child is in the habit of believing what is said to it, and of feeling the impulse to act upon it, while a man still irreligious is established in the habit of postponing.

Then, in value for Christ a child is worth more than a man, for it has before it perhaps twice the years for Christian achievement. First among them come those near and dear to us, with our countless opportunities, so deplorably disregarded, to shape their lives aright; and they are a mere fraction of the numbers within our reach.

I know a mechanic, a boarder from time to time in a tumultuously busy household, who, besides making friends and playthings of the little people, as many a homeless toiler so placed does, used the affection which he won from them for their salvation. And verily salvation came to that house. The smallest tot has grown up into earnest piety; the larger ones listened to his persuasions; God listened to his patient prayers; and the family is as godly as it bid fair to be ungodly.

He simply used his favorable opportunity. It was not hard and embarrassing for him; and yet we must acknowledge that it was strangely unusual, in a sense unnatural, the "natural" course, dreadful to say, being to let casual acquaintances go their way, while we go ours, and especially if they are children.

We have all heard of Lord Shaftesbury's nurse Nancy, who made him the splendid Christian; that he was against every principle and feeling of his worldly mother. He was molded by the one who tried to mold him, adopted the views of the one who talked her views to him. She had no particularly good chance; at least, if it was particularly good in some ways it was particularly poor in others; it is always hard and risky for a dependent employe to go against the trend of opin-

ion of powerful employers. It is living over a volcano. Few of us would have done as she did.

But shall we not least do what is so much less difficult: try to be a blessing to ordinary children with whom we are thrown, whose parents usually will be deeply thankful to us, or, at least, will not care?

Such of them as we see only occasionally or once may prove as approachable as our more intimate small neighbors; and to our faltering courage a ragged boy carrying parcels for us to the train may seem possible to speak to for Jesus, when a familiar face and telltale lips might prove, in our first attempts, too awe-inspiring. Long-continued influence is the more hopeful thing, and, therefore, the thing to aim for, but stray words have often done marvelous good.

We hear now and again of some little boy who has been intentionally taught evil by a man—taught drunkenness or wicked principles—and we shiver; we also realize that even very bad men seldom commit that crime. But do not sins of omission as really cause eternal ruin? And can we hug the belief that these are seldom committed?

Let us wake up to the gravity of the matter, and save ourselves from standing idly by while white souls take on day after day the grime of evil, and travel unthinkingly—and so needlessly—down toward death.—*Christian Advocate*.

SOME IMPRESSIONS OF LORD ROBERTS.

Sir Frederick Sleigh Roberts, P. C., K. P., G. C. B., G. C. S. I., G. C. I. E., V. C., D. C. L., LL. D., First Baron Roberts of Kandahar and Waterford, is one of our three "only" generals. Tommy Atkins, who is a man of deeds rather than words, abbreviates the holder of all the above titles to the single syllable "Bobs," and Tommy would respect Bobs just as much as he does if the latter had no titles at all. It is for what he has done and can do, not for what he is called, that the common soldier respects Field Marshal Lord Roberts, the commander-in-chief of the largest white army ever commanded by a British soldier.

"Bobs" is an Irishman of Welsh descent, with some French blood in him, born in India. He has not, I believe, a drop of English blood in his veins, and the tinge of Huguenot in him makes him probably more akin to Gen. Joubert, the republican commander-in-chief, than he is to many of the imperial troops serving under his command. "Bobs" was born at Cawnpore on Sept. 30, 1832, so that he is now more than 67 years of age. His father was a soldier, his maternal grandfather was a soldier, his wife's father was a soldier, his only son was a soldier.

Lord Roberts entered the Bengal Artillery more than forty-eight years ago, while the Duke of Wellington, his fellow-countryman, was the greatest British soldier living. But the duke's military career ended early this century on the field of Waterloo, when Wellington was only 46. Roberts, nearly a quarter of a century older, is entering on the heaviest campaign of his lifetime.

There have been many sad and pathetic incidents in the present war, and many deeds of heroic daring. Every war inevitably brings such. But there is none more sad and none more daring than the incident at the battle of Colenso by which Lieutenant the Hon. Frederick Hugh Sherston Roberts lost his life and won the Victoria Cross. It is the first time in the history of that decoration that a father and a son have won it. The father won his at Lucknow in the Indian Mutiny; forty-two years later his only son won it by the Tugela river, in Natal. The son

sleeps close by Chieveley railway station; the father is entering on the biggest task of his life.

In the Travelers' Club in Pall Mall one day last December a group of members stood eagerly watching the tape. One close up to it suddenly exclaimed, "Good heavens, Bobs' son is killed!" A little weather-beaten, thin, grizzled man pushed hastily through the crowd and looked at the tape, then silently walked out of the club. The members respectfully made way for him. He spoke to no one, and no one spoke to him. It was "Bobs."—*Methodist Times*.

BEYOND THE LIGHT.

A light shone forth from the doorway,
 The beautiful light of home,
 And beyond its radiant circle
 Were darkness and night and gloom,
 All filled with strange, weird mystery
 To tempt the soul and affright;
 Yet, knowing the light from the darkness,
 I went beyond the light.

Out where were unseen dangers
 That strike and slay in the dark;
 Out where were unknown pitfalls,
 If I sank no eye would mark;
 Out where were things repulsive
 That creep and bite and sting;
 Out where were vampires and night-birds
 That prey but never sing.

Yet ever a voice came calling,
 With its wealth of love heart-sweet,
 "Come back where are warmth and safety
 And rest for thy wandering feet!
 Back to thy home and thy father,
 Back from the terrors of night,
 From the want and the waste and the ruin
 Come back within the light!"

So God, our Father, is calling
 With the sweetest of infinite love,
 To His wayward wandering children
 Who the allurements of sin would prove,
 "Come back, for the light ever shineth,
 And its circuit is boundless as sign!
 'Tis evil and sin that make darkness,
 Come back within the light!"
 Emma A. McCracken.
 6400 Emerald Ave., Chicago.

ORIGIN OF MISS FRENCH'S PEN-NAME.

Miss Alice French (Octave Thanet), whose new book of short stories shows her interest in the industrial world of the west and southwest, spoke to a friend not long ago upon the origin of her pen-name.

"My writing and my pen-name are purely matters of chance. I had my first stories in my mind for years before I put them on paper, and I only disposed of them then because I thought they might aid the people whose cause I was interested in. 'Octave,' the first part of my pen-name, was the Christian name of a

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schoolmate who was a great inspiration to me in writing, and "Thanet" was the name of a freight car which the children of my neighborhood loved to play in and about."

Miss French is fond of housework and cooking, and declares she is a much better cook than a writer. She belongs politically to that branch of the Republican party of the west which endeavors to ameliorate the condition of the workers, and a substantial part of her income is spent in doing good.

At a labor meeting not long ago she was enthusiastically received as a benefactor, and after she had finished a little speech of advice and admonition she was roundly cheered. "Miss French forever!" "Miss French forever!" cried the audience.

At this the presiding officer, a man, arose and replied, "I know you mean well, but there may be some men who hope that the lady will not be Miss French forever."—Saturday Evening Post.

MAY IS COMING!

Now comes the bonnie May, dancing and skipping

Across the stepping-stones of meadow streams,

Bearing no kin to April showers a-weeping,

But constant sunshine as her servant seems.

Her heart is up, her sweetness all a-May-ing,

Streams in her face like gems on beauty's breast;

The swains are sighing all, and well-a-daying,

Lovesick and gazing on their lovely guest.

The Sunday paths, to pleasant places leading,

Are graced by couples linking arm in arm,

Sweet smiles enjoying or some books a-reading,

Where love and beauty are the constant charm;

For while the bonnie May is dancing by Beauty delights the ear and beauty fills the eye.

—John Clare, "The Peasant Poet" (1793-1864).

IN GOD'S OUT-OF-DOORS.

To spend as much time as you can, with body and spirit, in "God's out-of-doors"—this is one of Henry van Dyke's "little guideposts on the footpath of peace." Certainly at this season of the year it is nothing short of duty to get out into the country, to breathe in the fresh odor of upturned soil and trace the progress of spring in meadows and wood; to welcome with joy the arriving birds, to hunt for the first hepaticas and arbutus, or loiter by some singing, green-edged brook. Beside these occupations spring housecleaning and summer dressmaking are of small importance. It is an unfortunate arrangement which requires a housewife to spend the golden hours indoors over such ephemeral tasks when out-of-doors are to be found joy and health and memories lasting for all time.

"I am sorry for any man," writes Mr. Howard Pyle, in a private letter, "who, in his mature life, when he finds his hair beginning to grow gray and his body to feel heavy, has not sweet, delectable memories of woods and fields and singing birds and growing things to fall back upon—memories of sedgy meadows and cool brown streams that flow so deliciously through the still, rustling woods, silent with multitudinous mysteries of life. These are the things to which a man's mind falls back through the long stretch of years." And those of us whom stern duty confines in houses and cities

live over again in imagination past happy days in the open, and refresh tired souls with a bit of nature poetry, a few pages from Thoreau or Torrey or Seton-Thompson, or the author of Elizabeth and Her German Garden and The Solitary Summer. None of us but may spend much time with spirit, if not with body, in God's out-of-doors.—Congregationalist.

WHAT HE LIVED FOR.

The Youth's Companion relates this story of the close of a humble life:

The writer's grandfather had an old colored workman, who had been a slave and was used to the severest kind of labor. No need of a slave-driver for him, however, as his tasks were always conscientiously performed.

Corporal, as the old slave was called, was of a religious turn, and believed with an unalterable firmness in the truths brought to him. In his own simple way he was a good deal of a philosopher, and did not a little good by the everyday showing of his quiet faith. Finally the time came for Corporal to leave this world. The doctor said to him:

"Corporal, it is only right to tell you that you must die."

"Bless you, doctor; don't let that bother you. That's what I've been living for," said Corporal, with the happiest of smiles.

THE COMBINATION SELF-PRONOUNCING TEACHER'S REFERENCE BIBLE, Combines Both King James and Revised Versions

on the same page, but in such a manner as not to increase the bulk of the book. The King James version is the basis, and this version is read straight along from the text, while the Revised Version is READ FROM THE TEXT IN COMBINATION WITH FOOT NOTES. These notes give all the words and passages of the Revised Version where it differs from the King James Version. This COMBINATION feature is exceedingly valuable, as it gives all the advantages of two separate books with the convenience of one and also saves time as the two readings are always right before the eye. It contains all the

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TRAGEDY IN HIGH LIFE, by Simpson Ely. (Register Publishing Company, Kansas City, Mo.)

This story, republished from the pages of The Register-Review, deals with the drink problem and kindred evils. It is full of good wholesome preaching. It is, in fact, a sermon, or several sermons woven into a tragic record of a ruined life. As a novel it makes no pretensions. The author is a preacher, always, and in no sense a novelist. He tells this story of "Tragedy in High Life" to point an arrow at the monster evils which afflict society. Simpson Ely is always an effective preacher. The story may reach some who would not read a sermon. But they can not read this without reaching sermons. Bound in paper. 75 pages.

**THE KINSHIP OF SOULS is out of the ordinary as a book of travel, or as a love story. It is both, and yet it is neither. If this rather absurd witicism piques your curiosity, I commend you to the volume for proof? It is interesting from this unusual characteristic, to those who do not like books of travel in the ordinary, nor love stories of the regulation pattern. Frankly, this reviewer prefers the old-fashioned sort. But the narrative is interesting enough and instructive.

masters, all drawn and engraved by the best artists, to illustrate the teachings of our Lord. They are printed separate from the text and make one grand panorama of pictorial embellishments that are as instructive and pleasing as they are ornamental and accurate.

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This beautiful, large-type, Self-Pronouncing Combination Teachers' Bible, French seal, "Divinity Circuit," linen lined, round corners, carmine under gold edge, extra finish, publisher's price \$5. This Bible and The Christian Century, one year, for only \$2.50.

The Fine Art Combination Self-Pronouncing Teachers' Bible, same binding and style as above, publisher's price \$6, and The Christian Century, for one year, for only \$3.

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PERSONALS.

Prof. Ott is soon to publish a novel.

M. E. Gilson has sailed for Europe.

W. F. Camden is making a tour of Iowa.

A. E. Cory was a welcome caller last week.

O. J. Nugent is at present at Huston, Texas.

Russel B. Briney has accepted a call to Monroe City, Mo.

W. H. Coleman leaves Rushville, Ill., to go to Ocala, Fla.

F. M. Kirkham has taken up his residence in Des Moines.

H. L. Willett's letter in this issue will be read with interest.

J. P. Sichtenberger of Buffalo attended the conference in New York.

J. D. Forest and Mrs. A. A. Forrest will teach in the summer school at Butler.

Brother Taylor of Chattanooga is supplying the Broadway (Denver) pulpit for the month of May.

F. M. Rains has sufficiently recovered as to be able to attend to the missionary conference in New York.

D. D. Boyle's last meeting at Sedgwick, Kan., was a great uplift to the church. He is now at Norman, O. T.

E. S. Ames is announced to give two courses in philosophy at the University of Chicago during the summer quarter.

C. R. Scoville is now in a meeting with Brother Combs at Kansas City. The meeting starts off in a very promising way.

W. H. Bagby continues to have frequent additions at Salt Lake City. Sunday, April 22, there were five accessions.

Prof. C. O. Denny, Drake University, has issued a very neat prospectus of his summer school of Latin. This school is coming to have quite a wide reputation.

Hiram Van Kirk took his examination for his doctorate last Saturday at the University of Chicago. The subject of his theme was "The Historical Theology of the Disciples of Christ."

Brother R. Moffett sends us a sketch of the life of Philander Green, recently deceased. Brother Green was a staunch pioneer in the reformation. Brother Moffett's article will appear next week.

Word comes from Hannibal, Mo., that the pastor, Levi Marshall are in a protracted meeting of great spiritual power.

Daniel Stewart has removed from Nortonville, Kan., to Holton, same state. The church at Holton will find a true man in Brother Stewart.

J. V. Coombs, T. J. Legg, W. E. M. Hackleman, Dr. Callane, Richard Voorhees, Prof. Miller, T. J. Shuey, C. E. Cantrell, J. O. Ferrier and J. C. Guyan have organized the Maxinkuckee Association, with a capital stock of \$10,000. The purpose of the association will be to hold assemblies of the Disciples at Maxinkuckee Lake in northern Indiana. The assembly of this summer will convene July 28 and close Aug. 13.

J. W. Ellis and J. B. Ellis of Plattsburg, Mo., have been called to Central Christian College, Albany, Mo., the former as president of the college and the latter a professor in the chair of English literature. However efficient may have been the former presidents and professors of Christian College, we are confident that the standard has not been lowered by the call of Brother Ellis and his son to their respective positions in that growing institution.

Morrison's reply—"No, sir; but I expect that God will."

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CHICAGO.

Many thanks for "Christian Melodies." You have a good book and no one will make a mistake if they adopt it.—H. A. Eastman, Singing Evangelist, Danville, Ill.

Keokuk, Iowa, Nov. 22, 1899.—We have used "Christian Melodies" the past three weeks in our meeting and it is certainly the most effective all around book for Gospel work that I have ever used.—J. A. L. Romig, Evangelist.

Sullivan, Ill., Nov. 16, 1899.—Allow me to say that for its purpose "Christian Melodies" is the best that I have ever seen. This is also the judgment of my wife, who is a singing evangelist of seven years' experience.—E. W. Brickert, Pastor.

Keokuk, Iowa, Nov. 22, 1899.—We used "Christian Melodies" in our meeting and must say it is the best book for evangelistic services I have ever seen, and believe it is equally as well adapted for all church or Sunday-school work.—A. F. Sanderson, Pastor.

I am delighted with your new book, "Christian Melodies." I trust its sweet songs will gladden many sad lives and prove a blessing to the Church of Christ. I shall be pleased to use it in the Pacific Garden Mission.—Harry Monroe, Supt. Pacific Garden Mission, Chicago.

Fargo, Mich., Feb. 26, 1900.—Wife and I have examined "Christian Melodies" and will say we have utterly failed to find a good song. They are all of the bet-

ter and best quality. It is the finest work I have seen. They are all highly polished gems and are sure to meet the approval of the public.—Meade E. Dutt.

Blue Mound, Ill., Nov. 10, 1899.—After receiving sample copy of "Christian Melodies" I ordered 100 copies of the book, which we are now using in our church and Sunday-school. We used them during our protracted meeting of five weeks, resulting in fifty-one additions to the church. The book is all right. We like it very much.—E. T. Clements.

I have recently had an opportunity to examine carefully nearly all of the hymn books now on the market and say without hesitation that "Christian Melodies" published by the Oracle Publishing Co. is decidedly the best that I have yet run across.

T. H. Stark,
Choirmaster Austin Christian Church.

This is the kind of book we are giving away for clubs of subscribers to The Christian Century, as indicated in the advertisement on another page. It may seem incredible but is nevertheless true. This is by far the greatest offer ever made by any of our publishing houses, and is creating a great deal of comment. The idea of getting twenty-five dollars worth of such desirable song books absolutely free seems too good to be true, but do not doubt, my brother. If you have not already begun the canvass go to work at once and in a few hours you can clear \$25 for your church.

THE HOUR OF PRAYER.*

Logically the life of prayer is earnest, pure, and a life of power. For prayer eliminates deceit, frivolity, all moral vices; makes the life a record of confidence with God, clothes it with strength and a charm that speaks mercy and brotherhood to the most violent and abandoned. It can not be selfish for it bears the need of the race upon its heart, and is eminently cosmopolitan in spirit, hope and aims. This life of prayer embodies and enforces God's highest lessons to man. But oh, how hard to learn and to live! What chastisement! But how sweet and refining, steadied and cheered by a companionship real, intimate, Divine. The kneeling saint before the throne is the most living and potent witness to the beneficent power of the cross that God has for any age. With reason then, Jesus urges on the disciple and the church "unceasing" prayer. "Men ought always to pray, and not to faint." And it is well that we say unceasing prayer. For spasms in prayer avail little or nothing. It is the spontaneous, cordial and unceasing spiritual outflow that prevails with God and has power with men. Here's a secret. The constancy of these Divine currents flowing through the life deepens and purifies it, generates power, reveals the sustaining forces of our religion and begets fidelity. A view of the soul of Christ's teaching is like a new and permanent lease on life and must attract men to God. For to know the truth about life will cause men to shun sin and bring them in confidence to their knees before the throne in reverent worship of God and admiration of His holiness. But through unceasing prayer we discover the nature and proportions of that truth in our sense of the sustaining and uplifting power of a deep satisfying communion with the invisible, but no less actual God. Unceasing prayer throws the life open to the in-flowing of the Divine and, of necessity, the man grows. "Righteousness exalteth a nation," but it is through the exaltation of the individual.

We need more intelligent, vital prayer; petition and praise that is full of meaning and having some end in view. The how of it is in a study of God in His revelation, in history, in our religious experiences, together with an earnest study of social conditions. The heart that goes to God burdened with a message from mankind comes from God burdened with a message to mankind. The prophet, depressed in spirit by the sin of Israel, her social and industrial wrongs, had a vision of Divine justice, love and holiness, and went to the people like a flame of Divine fire. A life of prayer today must be sensitive to the wrongs of the age and cannot want for a message. Prayer as practiced, taught and endorsed by Christ is a real life power with a large and important place in Christian service. Christians should make it a habit of the life and so learn its value. Thou, God, teach us to pray.

Nelson G. Brown.

FOR FOREIGN MISSIONS.

Comparing the receipts for foreign missions for the week ending April 26 with the corresponding week, 1899, shows the following:

	1899.	1900.	Gain.
Number of contributing churches	157	184	27
Number of contributing Sunday schools.....	4	14	10
Number of contributing C. E. societies.....	7	15	8
Number of individual offerings	11	38	27
Amount—1899, \$2,781.68; 1900, \$3,179.71; gain, \$398.03. Send to F. M. Rains, treasurer, Box 884, Cincinnati, Ohio.			

*Midweek Meeting.—Topic: Unceasing prayer. Lu. 18:1-8. May 9.

JESUS AT THE PHARISEE'S HOUSE

The fact that we find Jesus in the house of the Pharisee in the most perfect composure, as He was everywhere, but emphasized the universality of His life and mission. Other men belong to classes and are at most perfect ease with certain people, but Jesus is the friend of every human being. To the Chinaman He seems a Chinaman, to the African as one of his own race, to the Anglo-Saxon He is a Saxon and to the Jew He is still a Jew. To the religionist He is one worthy to sit at meat with him and to the penitent sinner, He is a Friend and Saviour, easy of access, even in a Pharisee's house.

The Pharisee whose guest Jesus was belonged to that exclusive sect known as "separatists," the most exclusive and self-righteous of all the Jews. The sect was organized about one hundred and fifty years before Christ with the evident good intention of keeping the Jews separated from the Gentiles and sinners. In this they failed to understand both human nature and God's will. In their exclusiveness they became the rankest hypocrites and worthy of the severest denunciations of the Master. No greater spiritual calamity can befall an individual than to withdraw himself from the world in order to be good. No surer doom can be pronounced upon a church than to truthfully say it is composed of an exclusive set. Like this Pharisee they soon come to the point where they fail of the common civilities to even the Lord. The church like its Master should be the friend of all.

What the motive was that prompted the Pharisee to extend the invitation to Jesus can only be surmised. Most likely it was not worthy, judging from Jesus' searching rebuke to His unexpected impeachment. It is interesting to know that Jesus accepted even this cold and formal invitation and while He sat at meat a notoriously sinful woman, doubtless one of unchaste life, came weeping, and, standing behind at His feet, wet them with her tears and wiped away the falling tears with the hair of her head; then kissed His feet and anointed them with ointment, the price of her sin. She doubtless had just heard His statements concerning the destructive power of the sin of Sodom, and His gracious invitation: "Come unto Me all ye that are heavy laden and I will give you rest." She believed and hastened to get her richest treasure for the Lord. If such a poor sin-burdened soul were to "intrude" herself into the average congregation, would she receive a more cordial welcome than Simon's? No life is so heavily burdened as the rejected outcast.

When Simon saw this act of familiarity he revolted at the sight and in contempt said to himself, "This Man, if He were a prophet would have known her to be a sinner." Jesus was the Prophet and knew the heart of Simon as well as the woman's. Jesus, answering an unexpressed objection, accounted for this familiarity on another ground. He assumes Simon's estimate of both to account for the difference in their greetings. When Jesus said He had something to say to Simon his conventionality prompted him to answer respectfully, "Master, say on." He said: "A certain lender had two debtors. The one owed him seventy-five dollars and another seven dollars and a half. When they had nothing to pay he forgave them both; which of them therefore then will love him most?" Simon judged rightly and said, "He to whom he forgave most." Then He made the application, "See her greeting, to whom much has

been forgiven, while you received Me only as an ordinary visitor, not as an honored guest." This woman in her faith and penitence accepted Him as Lord and Saviour.

After this personal rebuke to Simon, Jesus turned to the woman and said unto her, "Thy sins are forgiven." Though she believed and felt that she was accepted of the Lord and her sins were forgiven, Christ made assurance doubly sure and added the "word of the Lord." Though, like this woman, our perfected love may cast out all fear and we may approach the Lord believing he will accept and forgive us, yet if we can add the eternal varieties of a "thus sayeth the Lord," we like she may depart in peace.

This lesson does not teach that one must pass through the deepest degradation; soul-destroying, nerve-killing, body-decaying, blighting influences of the debauch on mind, heart and will that we may have much to be forgiven in order to love much; but that we, like this poor tempest-tossed soul upon the sea of passion, may realize our need of help and forgiveness; that we may know that our sins are great and we "have not wherewith to pay." To the self-righteous Pharisee the sins of others seemed greater than his own, to the penitent child of faith his sins seem greater than all the world's besides, and the only question is how in love to get into the presence of our Saviour.

W. B. T.

HOW CHRISTIANS GROW.

Christian character grows from small beginnings unto perfection. Its attainment is not an act, but a process. First the blade, then the corn—after that the full corn in the ear.

If your present possessions are small, be not disheartened. We do not despise the tiny buds on our trees; soon, we know, they will be elaborated into summer's foliage.

We do not disdain April's green tinge on field and hill; soon they will be the deep meadows and rich pastures of June. Nor does the traveler scorn the palest flush seen over the eastern hills. He knows soon the gates of the morning will swing wide open and Apollo driving his golden chariot round its glowing orbit will flood the earth with splendor. That flush of dawn is the sheen of fast approaching day. So that little grace you have today is the earnest of the rich profusion that may be yours tomorrow.

Christians grow as children do—naturally, unthoughtfully and in accordance with easily comprehended laws of their being.

The child by taking anxious thought can not add a cubit unto his stature. He does not struggle for growth. There is in him a constitutional tendency toward expansion, and unless this is neutralized through sanitary and dietetic mismanagement, he grows without effort. He studies physiology not to learn how to grow but that he may so learn the laws of his physical being as not to interfere with his natural growth.

God has given us a text book that unfolds to us the laws of the spirit life; it is better known as the Bible. Let us study it well that we sin not against the precepts that He expects us to know; that we do not despise unto the spirit of grace.

There are numerous most suggestive scriptural allusions to this vital subject—viz., Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby.

Finally, brethren, whatsoever things are

*Christian Endeavor. Mark 4:26-29, May 6.

*Bible School. Luke 7:36-50. May 13.

true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and see in Me, do: and the God of peace shall be with you.

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Grow in grace, and in the knowledge of your Lord and Saviour, Jesus Christ.

Christians—real Christians—grow continuously from the moment the divinity within them is first quickened by their accepting the covenant of God's grace, as held out by the pierced hands of the Crucified, till they are called home.

We meet hosts of instances of arrested development, however. So many grew conspicuously for the first few years after they were transplanted from the world into the church, but latterly they have made no growth in the Christian life; they have borne none of the fruits of the spirit; they are growing diminutive in moral excellency rather than greater. Perhaps they think they have attained the stature of perfect men and women in Christ; that the fruits they have borne in past years are all the Lord will require of them. But there is no indorsement of this manner of thinking and living in the Book of the Law. The scheme of redemption contemplates uninterrupted growth and progress from the moment the sun of righteousness first dawns upon our souls until the bugler signals "lights out." He that is faithful until death shall receive the crown of life.

George L. Snively.

Jacksonville, Ill.

THE LORD'S TREASURY.

(In two articles. Article II.)

Having considered the Bible teaching as to (1) the who, (2) the what, (3) the when and (4) the how of Christian giving, let us with open Bibles now seek divine instruction as to the objects to which we should give, the amount we should give and some of the reasons why we should give:

To what shall we give? To the expenses of the sanctuary. The church must be sustained, while the gospel is without money and without price, the laborer is worthy of his hire, and God hath ordained that they which preach the gospel should live by the gospel (Luke 10:7; 1 Cor. 9:14). In all organizations members are expected to pay their part of all expenses. No organization so patiently and quietly submits to do-nothingism and pay-nothingism as does the church. Is not a man's debt here as binding as anywhere? Should not a man's promise here be kept even more sacredly than his promise to his fellow man? Can a man expect his brother to pay his gospel bills any more than the grocery bills? Should a man feel any greater sensitiveness if his attention is called here to any failure on his part to meet his obligations than he feels when his gas bill is thrust under his door, or the newspaper man calls for his monthly dues, or when the railroad conductor cries "Ticket sir"? The Lord's business is business.

Again, we are to give to the poor. We had almost forgotten the poor. Among the first things taught in the Apostolic

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Church was the duty of Christians to the poor. "Blessed is he that considereth the poor." "Go sell that thou hast and give to the poor." Ps. 41:1; Matt. 19:21. The churches of Macedonia are praised for their liberality to the poor. The churches in Corinth are enjoined to take an offering on every Lord's day for the poor. The churches in Jerusalem had all things in common, sold their possessions and goods and parted to all "as every man had need." A family was suffering. One of the children wrote a letter telling how poor and sick and hungry they were. He directed it to the "Good God in Heaven" and dropped it into the charity box of the church. Where else should it have gone? O the opportunity of the church thus to reach thousands! O the obligation of the church to care for the needy! Oh the power of the church when she shall be filled with the spirit of kindness, goodness, compassion, mercy, helpfulness, that belonged to her Lord! Who are the millions and hundreds of millions in heathen lands today but the poor, God's poor?

We are to give to missions. "Go ye into all the world and preach the gospel to every creature." "How can they call on Him in whom they have not believed, or believe in Him of whom they have not heard, or hear without a preacher, or preach except they be sent?" No power can ever bring the heathen nations to God but the gospel, and no institution is intrusted with this treasure but the church. The apostolic churches were missionary churches. The Christians in Jerusalem went everywhere preaching the word. The Corinthians are exhorted by Paul to preach the gospel in the regions beyond them. The churches in Macedonia when less than a year old supported a foreign missionary. The harvest is truly plenteous, but the laborers are few. The man of Macedonia calls from every quarter. We are debtors not to our city only, not to our nation only, but to Greeks and barbarians, to the lost of Europe, Asia and Africa, to the islands of the sea. "Ye are the light of the world." "Ye are the salt of the earth." "Enlarge the place of thy tent. Lenthen thy cord and strengthen thy stakes." Attempt great things for God and expect great things from Him.

We can afford to be men of one idea if that idea be the conversion of the world to Christ. We can afford to make missions the first work of our churches, for if we get this spirit into our people it exorcises the spirit of selfishness. No trouble about the pastor's salary; no trouble about caring for the poor; no trouble about securing funds for local needs in a church that reaches out to India and China and Africa and the uttermost parts of the earth in its sympathies and with its help. O for the spirit of Paul! Rom. 1:16; Phil. 4:12; 1 Cor. 4:11-13.

6. How much shall we give? What is the Bible answer? "See that ye abound in this grace also." 2 Cor. 8:17. Abound

is to flow over; go beyond all bounds. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. "As God hath prospered." (1 Cor. 16:2). This is always a just measure. "Every man as God hath prospered him." "Unto whomsoever much is given, of him shall much be required." Luke 12:48.

Dives needs looking after. Lazarus has had his turn. The greatest question of the age is, "What shall we do with Dives?" "What shall we do with our millionaires and our billionaires?" Dives is under indictment as a thief. Five thousand works on socialism are afloat, all of which agree in saying "Dives is a thief!" "Property is theft!" We do not say this is true. We believe men have a right to our property, and in a sense every man may do what he will with his own. But we believe also that men are stewards; that all wealth is fiduciary and must be used for the benefit of the community; that every man is answerable to one who commands, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." Matt. 22:37-9; and that, which men are to give voluntarily, he that is intrusted with much must give much.

But Lazarus is under indictment also. Millions are poor, not from any oppression of Dives. Gather up all the money that the working classes have spent for rum the last thirty years, and I will build for every man a house, and lay out for him a garden, and clothe his wife and children in the best, and give him a policy of life insurance so that his home may be well maintained after he is dead. Lazarus might have to give. The widows of Zerephat, the widows with the two mites, the poor captive robbed Jews had to give. And, after all, it was the man with the one talent who went and hid his Lord's money. The Jews gave one-tenth; the Christians should at least equal the child of Israel in the measure of his offering.

7. Finally, why should we give? God's honor requires it. "Honor the Lord with thy substance and with the first fruits of thine increase." Prov. 3:9. "To do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13:16. Gratitude demands it. "Ye know the contribution of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor that ye, through His poverty might be rich." 2 Cor. 8:9. Conversion involves it. "Whoso hath this world's goods and seeth his brother in need, and shutteth up his bowels from him, how dwelleth the love of God in him?" 1 John 4:17. Heaven is not entered without it. No stingy man shall see God. "Lay not up for yourselves treasures on earth, but lay up for yourselves treasures in heaven." Matt. 6:19-21. "Be a good man, my dear," said Walter Scott when dying, to Lockhart. "Be a good man." F. D. Power, Director.

The Bethany C. M. Reading Course.

CHICAGO.

Humboldt Park.—W. F. Shaw of Walnut, Ill., began a meeting last Sunday with the Humboldt Park church. The meeting started well. Brother Sharp and Brother Dean were present.

Englewood.—There were three additions last Sunday. Brother Kindred believes in baptizing the people, and more, he does it.

Austin.—H. A. Vandercook has been elected treasurer of the church. Hiram Van Kirk will preach for the church next Sunday in the absence of the pastor. Mrs. Major has been quite ill, but is better. Carl Bushnell and wife worshiped with the church Sunday.

The Union.—Brother Smith is keeping the work up at high-water mark. It is usually there in the Union church. The singing is greatly improved under Prof. Walker's leadership. There were two additions Sunday and large audiences. Mrs. Smith, to the regret of all, is not well.

Garfield Park.—The church has moved into Garfield Hall and will hold a Sunday school and a morning service. Probably an evening service will be arranged for later.

North Side.—Brother Taylor has been with the North Side church six years and during that time there have been additions every month, save three.

Personals.—A recent letter from Brother Darst brings good news. He says he is gradually improving and will be ready for work again before the summer is over. He has left Ballinger and taken up his abode at Midland, Texas.

Hiram Van Kirk spoke at Milwaukee last Sunday.

Henry A. Sullivan, an ex-monk, who united with the West Side church some years since, is laboring in Roman districts trying to win them to the gospel.

George W. Sweeney has left for California.

W. M. Forrest met with the First Church Sunday.

H. T. Morrison worshiped with the Central Church last Sunday morning.

Ministerial Meetings.—Frank G. Tyrrell read a paper before the Ministerial Association last Monday on "Christian Socialism." The paper clearly set forth the evils of the present state of things and the program of Christian socialism in attempting to set them right. F. G. Strickland, J. S. Hughes, W. F. Shaw, W. M. Forrest, C. C. Morrison and J. H. O. Smith discussed the paper. There were about thirty in attendance.

The next quarterly rally of the City Missionary Board will be held Sunday, May 13. J. W. Allen and W. B. Taylor will give addresses. A. Larrabee.

CALIFORNIA.

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THE DISCORD OF LIFE.—It is a sad thing to arise in the morning and find yourself out of tune with God's beautiful world. The weather may be splendid and nature smiling in her summer radiance, but personally you feel languid, depressed and miserable. Your family greet you kindly, but without apparent cause you are irritable, snappish and unsympathetic. The romping and laughter of the children annoy you. The idea of your usual work is painfully unwelcome. The very brightness of the sunshine is a distress to you. Now all this may be without a single pain or clear symptom of disease. But wait awhile. You also find directly that you have no appetite for your meal. Your stomach is out of order; you incline to nausea; you have a slight touch of biliousness or diarrhoea. You are chilled and shivering when you should be warm, or flushed and feverish at intervals for no obvious reason. You may also suffer from palpitation, quick breathing, some headache, or pains in the back, loins or shoulder blades. Still you think it will pass off, and you resolve to fight against it, although the truth is that any one of these symptoms proves that the liver is not rightly performing its work and that serious danger is at hand for that or some other vital organ. It may be the lungs, kidneys or heart that will be effected, your disease may take one of a hundred different forms, but the state of the blood is responsible for it all. Now is the time to use the standard old remedy, Dr. Peter's Blood Vitalizer. It is worth a thousand doctor's prescriptions to purify the blood, to remove all taint and obstructions from its channels and to send it bounding along as the minister of health, vigor and cheerfulness. Then, and then only life will resume its accustomed harmony. Can only be had of local retail Vitalizer agents, or direct from the proprietor, Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago.

SUNDAY SCHOOL COMMENTARIES FOR 25 CENTS.

We have left on hand a number of annual commentaries on Sunday school lessons of former years, by Johnson, that we will sell, postpaid, for 25 cents. These are bound in cloth and in first-class condition. They are as valuable as any commentary to one who desires to study the Scriptures. They sell regularly at \$1, and are bargains at prices offered here.

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CORRESPONDENCE.

ILLINOIS.

Fifth District.—Our next district convention will be held at Virden June 5-7. We are arranging a good program, in which we will present the needs and deeds of the state and district work. It will be remembered that the convention was to go to Virginia this year, but the church there being at present without a preacher was unable to take the convention. There are many churches in this district that have not yet sent in their apportionment. The preacher or church member who reads this and knows his church is among this number will please consider it a personal matter to see that his church attends to this business before the district convention in June.

This is census year and we are especially anxious to have every church in the district fill out the report blanks and send them to the district secretary. The county correspondents will assist the secretary in getting these reports made out. These statistical reports are of importance to us as a people and there is no reason why any church should neglect or ignore them. So be good and thus save a great deal of trouble and prevent many mistakes and much righteous indignation.

Paul H. Castle, Dist. Sec.

Virden, Ill.

INDIANA.

I closed a short meeting with the church at Gage, Ind., for the association of churches in Steuben county and the American Christian Missionary Society on the 24th. It proved to be a very busy time to hold a meeting there, as the farmers were very busy with their work, and yet the audiences were the best since the organization of the church. There were three additions, two by confession and baptism, one by statement. The church has a membership of perhaps twenty. They are greatly scattered. There is a great scope of country just here that needs the ancient gospel preached badly. Our meeting helped the work in many ways and resulted in securing President L. M. Sniff of the Tri-State Normal at Angola to preach for the church twice each month. My next meeting will be with the First Church, another small congregation of disciples. I am now spending a few days with my family at Erlanger, Ky.

J. K. Hester.

Union City, April 28.—A word in regard to the work of the disciples in this city may be of interest to the readers of such a valuable medium of news as *The Christian Century*. We have in this city of about 8,000 inhabitants a strong congregation, of which Brother Matthew

Small is pastor. Brother Small is one of our best men. A protracted meeting is now in progress, being conducted by Brother James Small of Bedford, Ind. Much interest is being manifested, with a number of additions.

Last Sunday we had the pleasure of hearing our well-known and honored L. T. Sweeney. Brother Sweeney gave us some of his inimitable talks, preaching Sunday evening to a crowded audience in the opera house. To say that the sermon was appreciated would but poorly express it, as the papers stated, "he is by far the greatest speaker that has ever appeared in our midst." Should he ever return to our city he may be sure of a big hearing.

Leon Fertig.

IOWA.

DES MOINES LETTER.—The saloons of this city are still closed and probably will remain so for some time. If we could drive these moral pesthouses from us, we would be the largest city in the world without saloons. Future generations will read with surprise that as late as the year of our Lord 1900 the United States went into partnership with her own destroyer. The bums and bartenders in the court room acted as though the temperance people had no rights in a court of justice. The board of supervisors gave the saloon men all they asked. They permitted them to withdraw a petition when it had been found insufficient. They accepted another petition of the saloon men. They refused to allow the temperance people to examine the petition. They would not permit a remonstrance. They would not employ a stenographer to make a record of the proceedings. They hurriedly canvassed the petition and declared it sufficient. We have employed a competent attorney to fight the case through to the end. If the present court decides against us we hope the Supreme Court will reverse his decision.

Later.—The judge's decision favors us.

Dr. I. N. McCash read a paper before the Ministerial Association last Monday on "Christian Science." It was kindly received and by vote of the association is to be published in a city paper.

On last Monday night there was a mass meeting at the Y. M. C. A. auditorium, called in behalf of the famine sufferers in India. The meeting was addressed by a missionary from that country. Mayor Harlenbower presided. A committee was appointed to receive and forward contributions. Mayor Harlenbower is chairman of this committee. He invites help not only from Des Moines but from all over the state. If any one who reads these lines so desires, he may forward his gift to our mayor, and proper credit will be given. Brother McCash is chairman of a committee on agitation and literature for famine sufferers.

Des Moines is to have a Protestant hospital. The Methodist people have purchased the Callanan property, now the Home for the Aged, and as soon as the old people are removed to their new home in University place they will put in a modern hospital. "The Iowa Methodist Hospital Association" has been organized with a capital stock of \$500,000.

How is this for the year 1900 A. D.? Two members of the First Baptist Church of this city desired to change their church relation and unite with the University Place Church. Their first request for letters was refused. When a second request was made they were granted letters after this fashion: "This is to certify that Mr. and Mrs. — are members of the First Baptist Church and by their own request are dismissed to unite with the Campbellite church at University place." The pastor of said Baptist church has repented and now wishes to issue a proper letter.

J. M. Lowe.

CURED HER CANCER

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Mrs. F. M. Wisner, a prominent lady of Forest, Lewis county, Washington, suffered for years with a cancer located almost in the eyeball; she tried everything without receiving benefit; her case was pronounced hopeless. Physicians stated that if her life were saved it would be a miracle, but that there was no earthly power that could save her eyesight. She was entirely cured without endangering either life or eyesight, and the cure was perfected without pain through the wonderful curative power of the combination of oils discovered by Dr. Bye. This remarkable remedial agent, which cures cancer, tumors, catarrh, piles, fistula, ulcers, eczema and all skin and womb diseases, will go down into history as the most remarkable discovery of the age.



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C. W. B. M.—We have the pleasure of reporting two new auxiliaries this week at Mt. Auburn and Urbana. Brother Brown gave the entire day to our work Sunday and an auxiliary of twenty members was organized with Sister Nellie Johnson as president and Miss Josie Conner secretary. Mrs. Harry Sefton treasurer and Mrs. R. B. Brown vice-president. Good meetings were held at Brandon and Prairie Creek, in spite of the busy season of the year with farmers. The Prairie Creek church gave the balance lacking in pledges for our little India orphan, so that her support is now assured for another year. The \$100 left to the C. W. B. M. by Sister Janette Harper is placed to the credit of Prairie Creek Auxiliary, of which she was a member.

At Urbana Brother Wells gave all the help possible and an organization of fifteen members was effected. Mrs. M. L. Cumberland, president; Miss May Hemphill, secretary; Mrs. Nettie Vanderventer, vice-president, and Miss Sarah McKee, treasurer.

We were all pleased with the number of young ladies who enlisted in the work in both these new organizations.

Next Sunday we visit Vinton and if an auxiliary can be organized there every church in Benton county will have an organization. The people of this county have been exceedingly kind and generous to the secretary, and the pastors have rendered every help possible. Benton county will have a fine report at their next convention.

Annette Newcomer, State Sec'y.

NEBRASKA.

Secretary's Letter.—Atwood and wife expect to close at Auburn May 8 and begin a meeting at Aurora immediately after. The church at the latter place is longing for more active service, and we believe that Brother Atwood and his splendid helper can give them the needed impetus. After the meeting a regular preacher is a prime necessity.

I am still behind with my correspondence, but gaining gradually. Hilton spent Lord's day, 22d, at Bluevale, and reorganized that church, with Brother Ledford as clerk. A partial support pledged for preaching part time. This point can be reached from Exeter easily, and may be joined to that field. Brother Hilton represented the state board at the convention of No. 7 at Blue Hill last week, also the C. W. B. M.. He reports a good meeting.

Ulysses C. W. B. M. held an open meeting on Wednesday last week for the famine sufferers of India, and, while the attendance was small, the collection reached \$31.28, with more to hear from.

No. 8 is planning for a rousing convention at McCook in June. This is a mission point and a heroic church. Let No. 8 brethren make unusual preparations to attend and give the people encouragement.

No. 5 meets at Belvidere third week in May. A good program is preparing and as this district has abandoned the semi-annual convention, it should be well attended. This is the annual meeting and there will not be another till next year.

No. 6 will meet at Ulysses this year. The date has not been sent me, but it comes probably the last week in May, in order to avoid the usual conflict with Cotner commencement. This comes the first week in June.

The infant church at Blue Springs sent unsolicited an offering to the state work, thus announcing themselves as in sympathy with missionary enterprises. My experience has been that such churches become useful in the Lord's ministry at home and abroad. "There is that that scattereth, and yet increaseth; there is

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that that withholdeth more than is meet, and it tendeth to poverty."

J. W. Hilton will give half time to the church at East Lincoln. The other portion will be given to Cotner finances.

Cozard has been calling our veteran Brother Pallister. I note that R. M. Bailey has left Nebraska. The news comes through the papers, and is not otherwise approved. I would be glad indeed if brethren would spare the time to send me word when they give up their pastorates or leave the state. It would take little time and help me quite a little.

We may compensate for the brevity of life by making it intense.

There are two remedies for the cure of drunkenness: the gospel and death. In certain stages only the latter is effective.

Some man will have to concoct a new drink in order to run a saloon in hell.

Some Nebraska towns will open their drunkard mills May 1. Notable among them is Ulysses. God pity us and our boys and the men (?) who gave them the right to do so.

Ulysses, Neb.

W. A. Baldwin.

NOVA SCOTIA.

The Christian Century has found its way to my table, and with it comes a request from one of its staff of editors to send an occasional line from this far-off province "down by the sea." We seem to be so far from the center of activity—almost at the rim—that one wonders whether anything from these parts can be of interest to the readers of your excellent paper.

The writer of these lines is located in the city of Halifax, the capital of this province, a city of about forty-five thousand inhabitants, where we have a small church, which has been struggling for an independent existence for many long years. About eight years ago a nice little meeting-house was built, costing about \$5,000, and when finished there remained a debt of \$3,000. This debt has been reduced to about \$1,200. Since the dedication of this house fully ninety have been baptized and some ten or twelve added from other religious bodies. These, added to the faithful ones who have stood by the cause for long years, would have given us a membership of more than a hundred and a self-supporting church.

But just here comes, among the many obstacles against which we have had to contend, our greatest misfortune—the removal of a large number of our leading members from the city, leaving us with a smaller resident membership than we had five years ago. We have lost by removals

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alone fully fifty out of our congregation in the last two years. This is very discouraging to those who have worked so hard and sacrificed so much to make this a self-supporting church.

But what is said of this church may be said of nearly all of our churches in the maritime provinces. Members from the provincial churches may be found in many of the churches from California to Massachusetts and from Florida to Maine. Some of the brightest lights among the workers in the United States are from these maritime provinces. The brethren in the United States are indebted to us for some of her strong men, who are doing grand work for the Master as preachers, educators and editors, and we on this side of the line thank God for such grand men and feel glad to know that in the kingdom of God our brotherhood knows nothing of national boundaries.

There are in Nova Scotia only fourteen churches and seven preachers, who are satisfied to be known simply as Christians and who are pleading for a union of God's children's in harmony with the word of God. These churches and preachers are so widely separated that it is hard for them to co-operate as they would love to do. But with the right man the field is as promising as the courage. This is manifest from the results of the meeting lately held in Pictou, N. S., one of the most intelligent and yet one of the most sectarian towns in this province. Such men as Brother J. A. L. Romig will succeed in any of our intelligent towns. Many meetings have been held in these provinces, resulting in from forty to a hundred additions, and there are but few more inviting fields for mission work than these maritime provinces.

While we feel that the provinces have given many good men to the United States, we at the same time feel very grateful for the timely air we have received from our brethren over the line, and my object in penning these lines is to show the readers of The Christian Century who are interested in home missions, and I trust all are, that the work in these provinces, encouraged by the American Christian Missionary Society, is not by any means a foreign work, but while they are assisting the work at certain weak points they are but feeding many of the churches in the United States. Hence, for the good of our common cause, we trust that the coming May offering will be one of the largest in the history of this society.

E. C. Ford.

Halifax, April 25.

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work of art has just been issued in New York at an outlay of over \$100,000, for which the publishers desire a manager in this county, also a good solicitor; good pay to right party. Nearly 100 full-page engravings, sumptuous paper, illuminated covers and bindings; over 200 golden lilies in the morocco bindings; nearly 100 golden roses in the cloth bindings. Sells at sight; presses running day and night, so great is the sale. Christian men and women making fortunes taking orders. Rapid promotions. One Christian woman made clear \$500 in four weeks taking orders among her church acquaintances and friends. Write us. It may lead to a permanent, paying position to manage our business and look after our large correspondence, which you can attend to right at your home. Address S. C. Knowles, General Secretary, 2 East Fifteenth street, New York.

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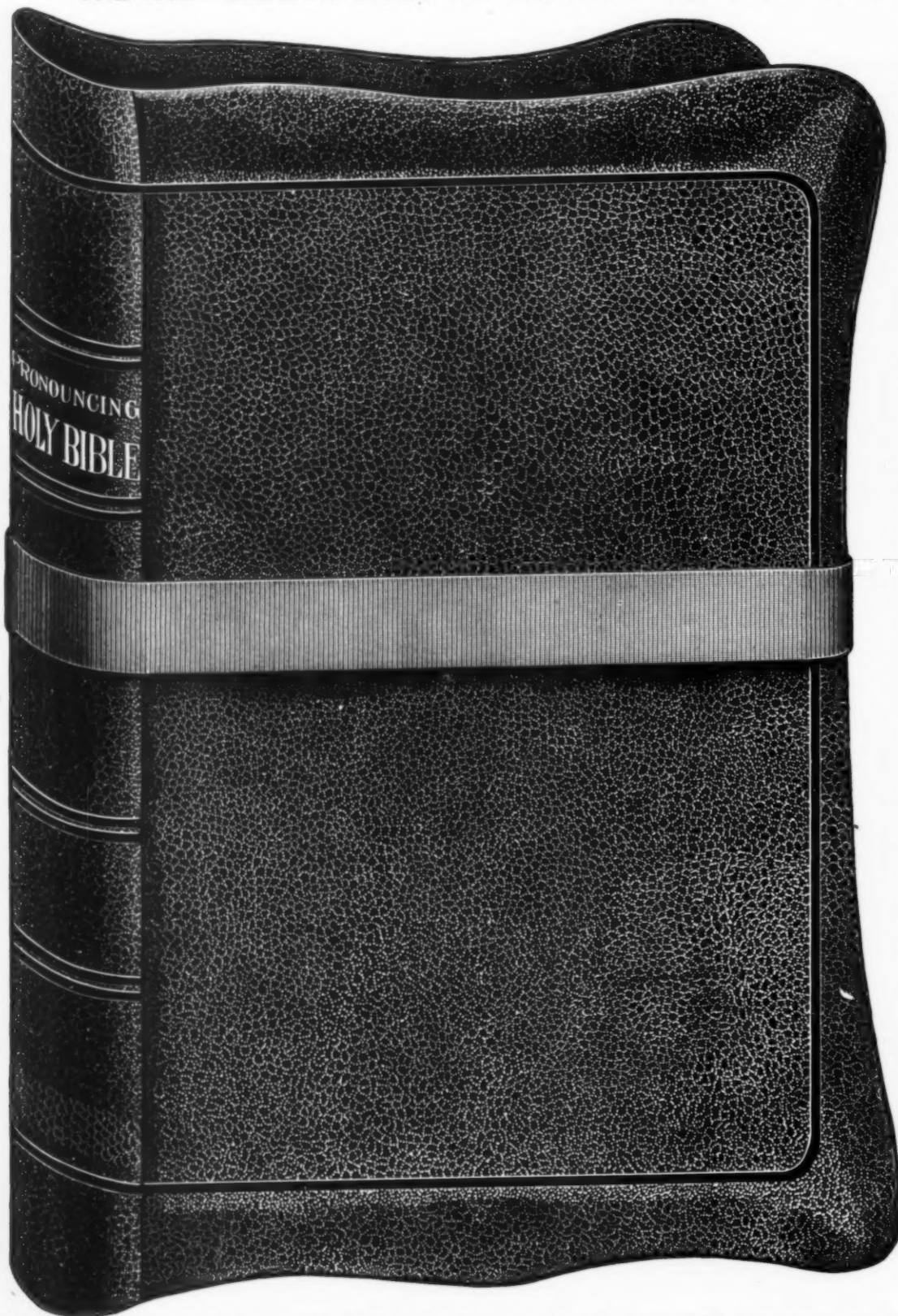
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